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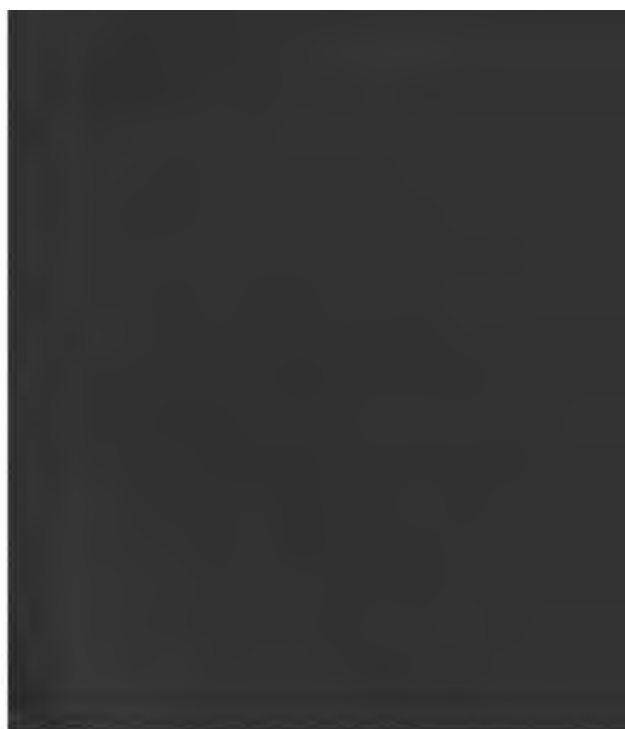
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Η

Π Ρ Ο Σ Ρ Ω Μ Α Ι Ο Υ

Ε Π Ι Σ Τ Ο Λ Η.

ST PAUL'S EPISTLE TO THE ROM

**Cambridge:**

**PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.**

Π Ρ Ο

E

ST PAUL'S

CHARLI

VICAR OF DC  
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AND 23, HER

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In page 8, note

„ 74, line

„ 87, not

„ 91, not

„ 112, ne

Vaughan's Rom.]



THE

PL

H A.

*August, 1859.*



BY dedicating  
 Harrow, I hope  
 is and what is not

A glance at the  
 I enter into no  
 sought to provide  
 large materials of  
 them through a  
 tions. These are  
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 But mine has been  
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 tion, and have sought  
 to discuss as to the

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 be done in connection  
 in which it would  
 bear even the heaviest  
 of the Word of God

a censorship of its human interpreters. Men are satisfied to drink of a very turbid stream, who might slake their thirst at the living spring. The *προφήτης*, instead of being the very mouthpiece of the *μάντις*, becomes the mere echo of surrounding *προφήται*. Gifts are exercised in the collation and comparison of previous commentaries, which would be invaluable if brought to bear immediately on the living oracles themselves.

I believe that, to a mind educated in the study of ancient writers, and a heart disciplined for the pursuit of Divine knowledge, the Scriptures will gradually unfold their own meaning as the reward of a patient and a trustful study. On the other hand, if this process be interfered with by the premature presentation of the opinion of a human commentator, the clearness of the vision will inevitably be disturbed, now by a prepossession, and now by an antipathy, alike inconsistent with the spirit of calm and candid enquiry, and uncongenial to the very climate in which such processes should be carried on.

It will not be supposed that I undervalue the work of those who, in the study and explanation of Scripture, have availed themselves of every help furnished by the labours of those who have gone before them. Such a tone would indeed give little

promise of success  
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present comments  
will afford a spe  
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itself, and generally from some parallel expression in the writings of the same Apostle.

How often I have seemed to myself to arrive at positive certainty as to the intended sense of some difficult passage, by the help of light thrown upon it from another, it is not for me to say. If I express a thankful hope that it often has been so, let it be for the sake of adding a reverent testimony to the harmony of the Divine Revelation, and to the power and dignity of its enunciation by St Paul.

That that enunciation is made in language deserving to be carefully examined, because, like the language of all intelligent men, it expresses thought, and means what it says, ought not to require to be stated. The idiom of St Paul may differ in some important respects from that of the Attic writers, and yet not be on that account loose or accidental. Hellenistic Greek, if in one aspect a corruption, is in another rather an over-refinement, of the Classical original. Its departures from the purer model are not all provincialisms or vulgarisms. It has laws of its own, and those laws can in some measure be traced and should be studied. And with reference to language generally, it is surely the right of every author, to have his words regarded as intentional and not casual, if they

will bear an intellectual construction. One could trace through the more remarkable in this Epistle, required it, under so as to render the study of others have I allowed necessity, from the

On the other Divine truth is essential as opposed to accidental, with dictated, or to preserve the work its human authorship, and the want full of faith and confidence in an epistolary him personally and it is natural that misapprehensions of pastitude for kindness permanence of the commencement natural that he

into that region in which his own best and highest life is exercised, assume their communion with him in things felt to be all-important, and expatiate with them, as their guide at once and their companion, among the mysteries, the revealed secrets, of the very world to come. The Epistle to the Romans is of the latter order. This congregation was one which St Paul had not yet visited. In an Epistle therefore addressed to it we should expect general topics to predominate over personal. But an Epistle, whatever be its subject, and to whomsoever it may be addressed, is an Epistle, a letter, still. It differs essentially from every other kind of writing; from a speech, from a discourse, from a treatise, from a meditation. We must scarcely attempt to divide it into sections. We must scarcely imagine it to have been written upon a preconceived plan. We expect in it sequence, not system; coherence, not composition. It is enough if each sentence, each topic, flows easily out of the preceding; if every thought suggests the next which follows, by a train not of elaborate reasoning, but of natural association. Taking it as it is, we may show its connection, we may trace its argument; but we mar its beauty, and we miss its meaning, if we reduce it to a framework of premeditated heads and formal subdivisions.

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will interest, they will inform, they will elevate; they will inspire a reverence for Scripture never to be discarded, they will awaken a desire to drink more deeply of the Word of God, certain hereafter to be gratified and fulfilled.

There are also Christian laymen, who would gladly study the New Testament in its original Greek, if they could find a guide neither verbose nor disputatious; contented to give the true, without expressly negating every erroneous interpretation; avoiding theological technicalities, and yet telling them, distinctly and accurately, what St Paul himself wrote upon topics of paramount and unchangeable interest. To minister in any manner to the wants of such students of Scripture would be its own reward.

I will not disguise my hope that this publication may possibly, in some few instances, be of use even to a different class of readers. My own special study of the Epistle to the Romans began in preparation for expository Sermons, delivered weekly, during 1842 and the two following years, in St Martin's Church at Leicester. If I could indulge the expectation that these Notes might aid a similar plan in some other Parish, furnishing a brother Clergyman, whose strength and time may be too heavily tasked to leave much room for independent research,

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Romans I am in  
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follow.

SEVENOAKS,

*August 6, 1859*

## NOTE BY THE REV. B. F. WESTCOTT.

"It has been our<sup>1</sup> object to give a text which contains what appear to be the exact words of the Apostle, even in points of orthography, simply from the consideration of the evidence, without paying any regard to the *textus receptus* or to any other standard. With this object we have made use of every kind of evidence, external and internal, not confining ourselves to authorities of a particular date, nor disregarding considerations of style and language. Without attempting to fix very rigidly the limits of the different groups or 'families' into which the external evidence—MSS., Versions, Quotations—may be divided, any one who has analysed the various readings in a few chapters of the New Testament, will see that, as a general rule, certain authorities have a kindred character. This being so, it is necessary to estimate the relative value of the different *groups* of authorities as well as of the *individual* authorities themselves; and the *group* which represents the most ancient text must, without doubt, have the greatest weight, the most ancient text being determined, in the first instance, purely historically. If all the authorities which this class includes—manuscripts of various dates from the 4th to the 14th or 15th century, the oldest versions, the earliest quotations—are unanimous, then the text may be considered certain, and the variations which exist can (in point of fact) be traced to some well-known cause of corruption.

<sup>1</sup> In the revision of the text I have been throughout in constant communication with the Rev. Fenton J. A. Hort, M.A., without whose help I should not have undertaken the task. Though Mr Hort is not answerable for every reading which is adopted, I believe that our points of difference are not more than two or three. I owe to Mr Hort particularly a sense of the importance of the various readings in iv. 1 (*om. εὐηκέραι*), and xiii. 5 (*ἀνδύκη ὑποδόσσεσθε*), and of a change of accent in *κρίνει* for *κρῶει* in ii. 16.

When, however, th  
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group—to Western  
all others, or that it  
or a transitional rea  
little doubt as to the  
are so divided that :  
sible. Either a m  
alone, and yet is s  
internal evidence is  
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existing authorities.  
tively very rare, the  
the margin, so that  
have a *bonâ fide* cl  
text. Other readin  
as illustrating, for i  
or the limits of a  
would render it nec  
present work; but t  
critical apparatus) e  
in the following pa  
iii. 5 (*κατὰ ἀνθρώπ  
τήματος*); vii. 6 (τ.  
24; xii. 11 (τῷ και  
φ.); xiv. 6; xv. 24

“The only pas  
critical difficulties o  
which is found in  
Chap. xiv., and in



This difference of position is evidently the result of some earlier variation, of which traces remain in intermediate readings, for the doxology is inserted by some MSS. in *both* places; and in two (or three) it is omitted entirely. And yet further the variations which exist in xvi. 20, 24, point to successive attempts to harmonize it with the form of the context. In several respects the passage offers an analogy to the famous *pericope*, John vii. 53—viii. 12, but with this difference, that internal evidence is decisive as to its Pauline origin. Whether it may be possible that the Epistle proceeded in two forms from the Apostle's hands, the one closing with Chap. xiv. and the doxology, the other extended by the addition of the two last chapters after the omission of the doxology, or whether any other more satisfactory explanation can be offered of the phenomena of omission, repetition, transposition, authenticity, must be left for further investigation.

“Many points of orthography, such as the spelling of compounds of *σύν* and *ἐν*, must be regarded as still unsettled. The best MSS. do not in all cases observe a uniform rule, and some of those which most constantly preserve the *ν*, contain such singular mistakes from sound in other cases, that it would be rash to trust to their authority alone. For similar reasons I have not gone so far in admitting other orthographical peculiarities (as *λίμμα*, *ἐφ' ἐλπιδι*, *ἐραυνάω*) as the evidence of MSS. in particular passages would justify, though it is possible that the orthography of the same writer might vary in some words in the course of a long Epistle.”

## ADVERTISI

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THE VICARAGE,  
*February 21*



## ΠΡΟ

ΠΑΥΛΟΣ, ὁ  
ἀπόστολος, ἀφωρ-  
προεπηγγείλατο  
γραφαῖς ἀγίαις,  
μένου ἐκ σπέρμα  
ὀρισθέντος υἱοῦ

I. I. Κλητὸς ἀπό-  
1 Cor. i. 1: *a commu-*  
*proste*: one appointed to  
*summons*; opposed to  
*stituted*. Heb. v. 4:  
τις λαμβάνει τὴν τιμὴν  
καλούμενος ὑπὸ τοῦ Θεοῦ  
ἀφωρισμένος εἰς]  
2: εἶπεν τὸ πνεῦμα  
Ἀφορίσατε δὴ μοι τὸν  
καὶ Σαῦλον εἰς τὸ ἔργον  
κλημαὶ αὐτούς. Gal.  
δὲ εὐδόκησεν ὁ ἀφορί-  
κοιλίας μητρός μου... ὁ  
τὸν υἱὸν αὐτοῦ ἐν ἐμοί  
vit. xx. 26.  
3. περὶ τοῦ] *depe-*  
εὐαγγέλιον.  
4. ὀρισθέντος... ἐξ  
σεως] *definitely mark-*

ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν 6 τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς 7 ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

κ. τ. λ. explained by τοῦ νῦν ἐνεργούντος ἐν τοῖς νίοις τῆς ἀπειθείας. For the sense, compare viii. 11, where the Holy Spirit is spoken of as the agent (or, if διὰ τὸ ἐνοικούν πνεῦμα is the true reading, the cause) of the resurrection of Christians, as here of Christ: ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωποῖήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν. The Holy Spirit is the energy of God: the work of creation is connected with Him in Gen. i. 2; and the constant renewal of animal life in Ps. civ. 30.

5. χάριν καὶ ἀποστολὴν] xv. 15: τὴν χάριν τὴν δοθεῖσάν μοι...εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Eph. iii. 8: ἐμοί...ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι κ. τ. λ. εἰς ὑπακοὴν κ. τ. λ.] i. e. εἰς τὸ πάντα τὰ ἔθνη ὑπακούειν τῇ πίστει. xv. 18: εἰς ὑπακοὴν ἔθνῶν. xvi. 26: μυστηρίον...εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.

ὑπέρ] depends upon ἐλάβομεν χ. κ. α.

ὀνόματος] the name of a person is that which brings him before the mind as all that he is; and is often used in Scripture as a summary of the character or qualities. See Exod. xxxiii. 19. xxxiv. 5—7: LXX. καὶ ἐκάλεσε τῷ ὀνόματι Κυρίου...Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός κ. τ. λ. Joh. xii. 28: Πάτερ, δόξασόν σου τὸ ὄνομα· manifest Thyself as that which Thou art: &c. Thus the name of Christ is Christ such as He is. Joh. xx. 31: ζῶν ἔχῃτε ἐν τῷ ὀνόματι αὐτοῦ.

6. ἐν οἷς] sc. ἐν τοῖς ἔθνεσιν and therefore amongst those to whom my commission extends.

7. κλητοῖς ἁγίοις] persons consecrated or set apart for God by His own special summons. So 1 Cor. i. 2. For κλητός, see note on v. 1. ἅγιος (from ἄζομαι, to stand in awe of, through ἅγος, the object of such awe) is one consecrated, the opposite of κοινός, which is (like βέβηλος) open to any one. Thus 1 Pet. ii. 9, in two parallel clauses, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· a consecrated

ἁγίοις· χάρις ὑμῶν καὶ κυρίου  
 Πρῶτον μὲν  
 Ἰησοῦ Χριστοῦ  
 ὑμῶν καταγγέλ-  
 τυς γάρ μου ἐσ-  
 πνεύματί μου ἐν  
 ὡς ἀδιαλείπτως  
 ἐπὶ τῶν προσει-  
 ποτε εὐδοθήσο-  
 ἐλθεῖν πρὸς ὑμᾶς

*face, a people unto*  
*(i. e., whom God will*  
*His own): cf. I. ev. xx*  
*καὶ ἔσεσθέ μοι ἅγιοι, ὅτ*  
*εἰμι κύριος ὁ Θεὸς ὑμῶν,*  
*ὑμᾶς ἀπὸ πάντων τῶν*  
*μοι. For the combi*  
*κλητός and ἅγιος, see I*  
*ἀδελφοὶ ἅγιοι, κλήσεως*  
*μέτοχοι. And for th*  
*Thess. ii. 13, 14: εἰλ*  
*Θεὸς ἀπ' ἀρχῆς εἰς σ*  
*ἁγιασμῷ πνεύματος*  
*ἀληθείας, εἰς ὃ ἐκάλεσε*  
*τοῦ εὐαγγελίου ἡμῶν.*  
*χάρις] free favour*  
*alike to ὀργή and to*  
*See iv. 4.*

8. ἡ πίστις ὑμῶν  
 i. 8: ἐν παντὶ τόπῳ ἡ π  
 ἐξελέλυθεν.

ἐν ὧ τῷ κόσμῳ]  
*himself has already*

τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη-  
 12 ριχθῆναι ὑμᾶς· τοῦτο δέ ἐστιν, συνπαρακληθῆ-  
 ναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν  
 13 τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
 ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ  
 ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ  
 καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.  
 14 Ἑλληνσὶν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοή-  
 15 τοις, ὀφειλέτης εἰμί· οὕτως τὸ κατ' ἐμὲ πρό-  
 θυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.  
 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις

11. χάρισμα πνευματικόν] *may include the miraculous gifts, for the communication of which the presence of an Apostle seems ordinarily to have been necessary; see Act. viii. 14—17: but more generally, any kind of spiritual blessing—increased knowledge, hope, strength, &c. See the next verse, στηριχθῆναι, συνπαρακληθῆναι· also συναπαύσωμαι, in xv. 32.*

13. καὶ ἐκωλύθην] *exactly as in 1 Thess. ii. 18: ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. See xv. 22.*

14. Ἑλληνσὶν τε...ἀνόητοις] *civilized and uncivilized, intellectual and unintellectual: men (1) of all races, and (2) of all capacities. The parallelism of Ἑλληνσιν and σοφοῖς here recalls Ἑλληνες σοφίαν ζητοῦσιν in 1 Cor. i. 22.*

ὀφειλέτης] *1 Cor. ix. 16: εἰ ἂν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπικείται.*

15. τὸ κατ' ἐμὲ πρόθυμον] *my part is ready.*

16. οὐ γὰρ κ. τ. λ.] *This verse is the starting-point to the whole of the doctrinal part of the Epistle. The Gospel is the power of God, His powerful and effectual instrument, for bringing to salvation every one who believes it. How does it effect this? It reveals God's offer of δικαιοσύνη (v. 17). But why is this needed? Because God's wrath is upon sin (v. 18); and all have sinned: the Gentiles universally (vv. 19—23); the Jews no less fatally (ii. 1—iii. 20). Thus needed, what is the offer? This question is answered in the remainder of chap. iii. The gratuitous cha-*

γὰρ Θεοῦ ἐστὶν  
 ὄντι, Ἰουδαίῳ τ  
 σύνη γὰρ Θεοί  
 πίστεως εἰς πί  
 δίκαιος ἐκ πί  
 Ἀποκαλύπτ

racter of the offer is  
 and illustrated by the  
 even of the Old Testam  
 tures (chap. iv.). Th  
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 The bearing of the G  
 the Jewish nation is t  
 subject of the three  
 chapters. And the  
 upon the practical co  
 of the doctrine alread  
 δύναμις Θεοῦ] 1 C  
 λόγος γὰρ ὁ τοῦ σταυρ  
 ἀπολλυμένοις μωρία ἐσ  
 σωζομένοις ἡμῖν δύν  
 ἐστίν.

Ἰουδαίῳ τε πρῶτον]  
 47: εἰς πάντα τὰ ἔθνη  
 ἀπὸ Ἱερουσαλήμ. Α  
 ὑμῖν ἦν ἀναγκαῖον πρ  
 θῆναι τὸν λόγον τοῦ Θ  
 17. δικαιοσύνη γὰ  
 the fuller statement i  
 21, &c. The form of  
 δικαιοσύνη, not δικαίω  
 occurs only in iv. 25  
 shows that its strict  
 the state or character



ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν  
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ  
 γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ  
 20 Θεὸς γὰρ αὐτοῖς ἐφάνέρωσεν. τὰ γὰρ ἀόρατα  
 αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοού-  
 μενα καθοράται, ἢ τε αἶδιος αὐτοῦ δύναμις καὶ  
 θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,  
 21 διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν  
 ἢ ἡυχάριστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς

ἀπ' οὐρανῶν [χρηματίζοντα]· ex-  
 plained further by 1 Pet. i. 12: τῶν εὐαγγελισσαμένων ὑμᾶς ἐν  
 πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ.

πᾶσαν] wherever found, in Jew or Gentile.

ἀσέβειαν καὶ ἀδικίαν] *sin against God and sin against men.*

τῶν τὴν ἀλήθειαν] *who possess the truth* (in the sense explained by vv. 19, 20) *in unrighteousness*; who know, or might know, something of the true character of God, and yet live in defiance of Him: for κατέχειν thus understood, see 1 Cor. vii. 30: καὶ οἱ ὑποράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10: ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. The sense of *hindering* (as in 2 Thess. ii. 6, 7) seems less appropriate here.

19. διότι] *I say*, "*possess the truth*," *because*, &c.

φανερόν ἐστιν] See Ps. xix. 1—4. Act. xiv. 17: οὐκ ἁμάρτυ-

ρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν κ. τ. λ. *What may be known of God is manifest among them, but they will not see it.*

20. ἀπὸ κτίσεως κόσμου] *from*, i. e. as the source of information: so Matt. vii. 16, 20: ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. In Mar. x. 6 and 2 Pet. iii. 4 (ἀπ' ἀρχῆς κτίσεως) ἀπὸ is *since*.

δύναμις καὶ θεϊότης] 2 Pet. i. 3: τῆς θείας δυνάμεως αὐτοῦ.

21. οὐχ ὡς Θεὸν ἐδόξασαν] δοξάζειν is i. q. δόξαν διδόναι τινί, *to give or ascribe δόξα to*: *they did not*, either in worship or conduct, *recognize the perfection*, as manifested in His works, of *God's character*.

ἐδόξασαν ἢ ἡυχάριστησαν] Ps. l. 23: LXX. θυσία αἰνέσεως δοξάσει με.

ἐματαιώθησαν ἐν τοῖς] Eph. iv. 17: τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν.

διαλογισμοῖς αὐ-  
 τῶν καρδία.  
 θησαν, καὶ ἥλλ-  
 Θεοῦ ἐν ὁμοιώ-  
 καὶ πετεινῶν καὶ  
 παρέδωκεν αὐτο  
 καρδιῶν αὐτῶν  
 τὰ σώματα αὐ-  
 ξαν τὴν ἀλήθει-  
 ἐσεβάσθησαν κ

ἐσκοτίσθη] Eph. i  
 τισμένοι τῇ διανοίᾳ.

22. σοφοὶ ἐμωράνθ

i. 20: οὐχὶ ἐμώρανε  
 σοφίαν τοῦ κόσμου;

13: ἐὰν δὲ τὸ ἅλας μωρ

23. ἥλλαξαν] F

LXX. καὶ ἡλλάξαντο

αὐτῶν ἐν ὁμοιώματι μ

ἥλλαξαν ... ἐν] ea

for: in the sense of

τινός, ἀντὶ τινός, or (

in classical Greek:

μετήλλαξαν τὴν α. ἐν

δόξαν] manifesta

cellence: perfection in

tion. Joh. ii. 11: ταύτη

ἀρχὴν τῶν σημείων ὃ

ἐφάνερωσεν τὴν δόξαν

24. παρέδωκεν] s

handed them over, g

to, &c. i. e. ceased

them by the striving

science; left them to

see v. 28. In Eph. iv.

τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶ-  
 26 νας· ἀμήν. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς  
 εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν  
 μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ  
 27 φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν  
 φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ  
 ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν  
 τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντι-  
 μισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς  
 28 ἀπολαμβάνοντες. καὶ καθὼς οὐκ ἐδοκίμασαν τὸν  
 Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ  
 Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,  
 29 πεπληρωμένους πάσῃ ἀδικίᾳ κακίᾳ πονηρίᾳ πλε-

27. *om. δὲ v. leg. τε.*

29. *πονηρία πλεονεξία κακία v. κακία παρνεσία πλεονεξία.*

is an *object* of worship: Act. xvii. 23: ἀναθεωρῶν τὰ σεβάσματα ὑμῶν. 2 Thess. ii. 4: λεγόμενον Θεὸν ἢ σέβασμα.

τῇ κτίσει] *the creation*: κτίσις is (1) the *act of creating*; (2) the *universe of created being*, as viii. 19—22, &c.; (3) like κτίσμα (which occurs in 1 Tim. iv. 4. Jac. i. 18. Apoc. v. 13. viii. 9), a *created thing*, as viii. 39. Heb. iv. 13.

εὐλογητὸς εἰς τοὺς αἰῶνας] ix. 5. 2 Cor. xi. 31.

28. οὐκ ἐδοκίμασαν] *did not approve, judge fit, choose*: for δοκιμάζειν, i. q. *probare* in its two senses of *prove* and *approve*,

see note on ii. 18.

ἀδόκιμον] *δόκιμος* is *approved on examination*: ἀδόκιμος *rejected on trial*; as, e. g., dross by a goldsmith, or a man of bad character by a judge; hence *refuse, worthless, lost*. See Jer. vi. 30. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8. Tit. i. 16. There is an apparent contrast between ἀδόκιμον and ἐδοκίμασαν *as they refused to retain the knowledge of God, so God gave them over to a refuse (reprobate) mind*.

29—31. Five of the terms here applied to the heathen world (and in substance several

# I.

ονεξία, μεστους φθό-  
 θείας, ψιθυριστάς,  
 βριστάς, ὑπερηφάνο-  
 κῶν, γονεῦσιν ἀπει-  
 ἀστόργους, ἀνελεή-  
 του Θεοῦ ἐπιγνόντε-  
 σοντες ἄξιοι θανάτι-  
 οῦσιν ἀλλὰ καὶ συνε-  
 Διὸ ἀναπολόγη-

31

others) are found in 2 Tim. 3, in the description of the predicted corruption of the Church itself: ἀλαζόνες, ὑπερήφανοι, γονεῦσιν ἀπειθεῖς, ἀστοργοὶ, ἐκδοῖ. Of so little avail is not Christianity even in the worst passions.

κακία, πονηρία...κακο-  
 viciousness, knavery...sp-  
 ness.

32. δικαίωμα] from δι-  
 to make δίκαιον of things  
 deem just, to claim as a right  
 require: of persons, to make  
 whether by acquitting of them  
 or by punishing and so clearing  
 crime: hence (1) a  
 deemed just, whether decision  
 condemnation, as here, or a  
 tal, as v. 16), requirement (Luk  
 viii. 4), or ordinance (Luk  
 Heb. ix. 1, 10); (2) a right  
 act (v. 18; Apoc. xix. 8).  
 οὐ μόνον] to do wrong

νων. ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατα-  
 2 κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν  
 δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν  
 3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ  
 τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα  
 πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ  
 4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστό-  
 τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας  
 καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ  
 5 εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά  
 σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ  
 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-

their being disobedient, though already anticipated in this chapter (as in *vv.* 24, 27), is proved, or rather illustrated, in the next (*iii.* 9—20).

διῶ] *because the foregoing statement is true*, in its main features, of all, Jews and Gentiles: ὦ ἄνθρωπε πᾶς ὁ κ.

τὸν ἕτερον] *the other member* in any relation in which a man can stand towards a fellow-man: *thy fellow* or *neighbour*: *xiii.* 8. *i* Cor. *vi.* 1. *x.* 24. *Gal.* *vi.* 4. &c.

2. οἶδαμεν] (1) by reason and conscience: *shall not the Judge of all the earth do right?* (2) by revelation: the whole tenor of which is, that God looks on the heart, and judges, as it is added, κατὰ ἀλήθειαν.

κατὰ ἀλήθειαν] *according to*

*reality*; the opposite of κατ' ὄψιν (*Joh.* *vii.* 24), and of προσπολημψία (*v.* 11).

τὰ τοιαῦτα] see *i.* 21—32.

3, 4. λογίζῃ δέ] *dost thou deliberately calculate upon impunity? or dost thou think scorn of God's mercy?*

ἄγει] *is leading*; i. e., *is designed and calculated to lead*: see *2 Pet.* *iii.* 9: μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

5. ἐν ἡμέρᾳ] *against* (in preparation for) *a day of wrath*. For this use of ἐν (literally, *so as to be in, result in, take effect in*) see note on *v.* 16; and cf. *1 Thessa.* *v.* 23: ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. *Jac.* *v.* 3, 5: ἐθησαυρίσατε ἐν

κρισίας τοῦ Θεοῦ, ἐ  
τὰ ἔργα αὐτοῦ·  
ἀγαθοῦ δόξαν καὶ  
σιν, ζῶν αἰώνιον·  
θοῦσιν τῇ ἀληθείᾳ  
καὶ θυμός, θλίψις  
ψυχὴν ἀνθρώπου τ  
Ἰουδαίου τε πρῶτι  
τιμὴ καὶ εἰρήνη π  
θόν, Ἰουδαίῳ τε π  
ἐστιν προσωπολημ  
ἀνόμως ἡμαρτον,

ἐσχάταις ἡμέραις...ἐθρέψ  
καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ  
*ye have fattened yourself*  
*animals for a day of sla*

6. ὁς ἀποδώσει] Pro  
12: LXX. ὁς ἀποδίδωσιν  
κατὰ τὰ ἔργα αὐτοῦ.

ἀποδώσει] *will give*  
thus 2 Cor. v. 10: ἵνα κα  
(*may receive back*) ἕκαστο  
ἀ ἔπραξεν. The idea ex  
is that of *exact*, and as  
*natural, retribution*. See  
7, 8: ὁ γὰρ ἐὰν στείρῃ αὐ  
τοῦτο καὶ θερίσει.

8. ἐριθείας] from ἐρ  
*hireling*), ἐριθενεσθαι (*to*  
*hireling, intriguer, can*  
hence *party-spirit, factio*  
2 Cor. xii. 20. Gal. v. 20.

ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·  
 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ,  
 14 ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν

13. om. τῷ.

not being under any *special* law, as, e. g., that of Moses: ἄνομος (usually *lawless*, *transgressing law*) is sometimes *without law*, not under law, and so *Gentile*: Act. ii. 23: διὰ χειρῶν ἀνόμων (by means of *Gentile hands*): 1 Cor. ix. 21: τοῖς ἀνόμοις ὡς ἄνομος.

ἥμαρτον] i. e. against the light of nature (i. 19, 20) and conscience (v. 15).

ἀνόμως καὶ] as their *sin* was not the breach of any *special law*, but only of that which is common to man; so their ruin will be independent of the sanctions of any *special law*; it will be only the natural and necessary consequence of the rebellion of a creature against the Creator.

ἐν νόμῳ] under a law, i. e., a direct revelation of duty.

διὰ νόμου] by a law, i. e. by the application to their case of the rule laid down for them in any particular revelation under which they live: see Joh. xii. 48: ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

13. νόμον...νόμου] not τοῦ v.: a general principle, applicable not to the law of Moses only, but to all cases: obedience, not

privilege, is the criterion of judgment.

14. ὅταν γάρ] I say that there may be hearers of a law who are not doers of it: I go further, and say that there may be doers of a law who are not hearers of it: for whenever *Gentiles* who do not possess a law, i. e. an express revelation of duty, *do by nature*, without revelation, the things of such (τοῦ) law, the things which God's law, if they possessed it, would prescribe to them, these, though they do not possess a law, are a law to themselves: to them belongs, so far as their knowledge extends, both the advantage and the responsibility of persons living under a Divine law: because they show the purport of the law to be written on their hearts, though not on material tablets like those of the Ten Commandments; their own conscience testifying with it, and not only conscience, but also, between each other, in their mutual relations and dealings, their reasonings and judgments upon each other's conduct, whether in the form of accusation or even of defence; in preparation for a day when God shall judge, &c.

γὰρ ἔθνη τὰ μὴ  
νόμου ποιῶσιν, οἱ  
εἰσὶν νόμος, οἷτιν  
νόμου γραπτὸν ἐ  
μαρτυρούσης αὐτῶ  
ἀλλήλων τῶν λο

ἔθνη] *Gentiles*, who  
tionally or individuall  
word ἔθνικός is rarel  
only in Matt. v. 47. vi.  
17. 3 Joh. 7. ἔθνη is f  
the sense of *Gentiles* ;  
ally, e. g., in 1 Cor. xii.  
ὅτι ἔθνη ἦτε. Gal. ii.  
τῶν ἐθνῶν συνήσθιεν.

φύσει] i. e., without  
revelation of truth and

τὰ τοῦ νόμου ποιῶσ  
certain cases, though  
exceptional (such as  
Melchizedec, Job, &c.),  
*lives*, under the guidan  
science enlightened b  
tive tradition or in ot  
apart from direct reve  
their nation or thems  
in a far lower sense, l  
stinctive reverence fo  
ages and countries for  
right, however little a  
in personal conduct; an  
ing out of this, just  
institutions of all kind  
ing for good.

μὴ ἔχοντες] *though*  
*not*: the Hellenistic  
with the participle in



16 ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ  
 κρυπτά τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου  
 17 διὰ Ἰησοῦ Χριστοῦ. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ  
 18 καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ καὶ  
 γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέ-

16. ἡμέρᾳ ᾗ.

a.g., in the formation and expression of opinions, distribution of rewards and infliction of punishments, &c. The word λογισμός occurs in 2 Cor. x. 5.

κατηγορούντων ἢ καὶ ἀ.] these participles may be considered as subordinate and parenthetical to a main participle συναρτυρούντων. We shall thus have the statement that the law written on the heart of man, apart from revelation, has two concurrent testimonies borne to it; 1st, that of the individual conscience; 2ndly, that of public opinion, as expressed in judgments upon the conduct of others; and all this, in anticipation of a day of Divine judgment.

16. ἐν ἡμέρᾳ] connect with v. 15: such workings of conscience, and such reasonings upon the acts of others, are all carried on *against* (in preparation for) *a day when God shall judge*, &c.: for this sense of ἐν see note on v. 5.

κρίνει] expresses (more strongly than κρίνει) the certainty, imminence, and present partial

realization, of the future judgment: thus ἐπιφέρων, iii. 5; κρίνομαι, iii. 7, &c.

τὰ κρυπτά] 1 Cor. iv. 5: ὥς ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίζει τὰ κρυπτά τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.

17. εἰ δὲ σὺ] *thus there may be doers of a law, who are not hearers: now view the opposite case—hearers, who are not doers:—how inconsistent and how perilous a position!* The apodosis is in v. 21, where the sentence is resumed with οὖν.

Ἰουδαῖος ἐπονομάζῃ] Gal. ii. 15: ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. Apoc. ii. 9: τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς. iii. 9. &c.

ἐπαναπαύῃ νόμῳ] *reposest upon a law*; upon the dignity and privilege of possessing a special revelation of duty: Mic. iii. 11: LXX. καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακὰ. The word occurs also in Luc. x. 6.

18. δοκιμάζεις τὰ διαφέροντα] *art a discerner*, as by an infalli-

ροντα κατηχούμενος  
 σεαυτὸν ὁδηγὸν εἶναι  
 τει, παιδευτὴν ἄφρ  
 ἔχοντα τὴν μόρφω  
 ἀληθείας ἐν τῷ νόμ  
 σεαυτὸν οὐ διδάσκεις  
 κλέπτεις; ὁ λέγων  
 βδελυσσόμενος τὰ  
 νόμῳ καυχᾶσαι; διὰ  
 τὸν Θεὸν ἀτιμάζεις;  
 δι' ὑμᾶς βλασφη  
 καθὼς γέγραπται.

ble test, of things that differ  
 of right and wrong, true  
 false, &c. Phil. i. 10: εἰς τὸ  
 μάζειν ὑμᾶς τὰ διαφέροντα.  
 δοκιμάζειν, (1) to prove, try.  
 (2) to approve on trial, see  
 xii. 2. xiv. 22. &c.

κατηχούμενος] taught b  
 y repeated oral instruction: κατ  
 occurs in 1 Cor. xiv. 19: ἵ  
 ἄλλους κατηχήσω· and Gal.  
 τῷ κατηχοῦντι the passive in  
 i. 4. Act. xviii. 25. xxi. 2  
 Gal. vi. 6.

19. ὁδηγὸν τυφλῶν] Mat  
 14: τυφλοὶ εἰσιν ὁδηγοὶ  
 λῶν.

20. παιδευτὴν] Heb. 3  
 πατέρας εἶχομεν παιδευτάς.  
 μόρφωσιν] shaping, for  
 embodiment: from μορφό

ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου  
 26 ᾗς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν  
 οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου  
 φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-  
 27 τομήν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως  
 ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ  
 28 γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ  
 γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν

ἐὰν νόμον...παραβάτης νόμον]  
 if thou be a law-doer; but, if  
 thou be a law-transgressor, &c.:  
 the absence of the article in  
 νόμον and νόμου here makes that  
 general, and indicative of the  
 character of the person, which  
 would else have been restricted  
 to the observance of the Jewish  
 law in particular. It is as if  
 νόμον πράσσειν and νόμου παρα-  
 βάτης were severally, like νομο-  
 θετεῖν, νομοφυλακεῖν, &c., νομο-  
 θέτης, νομοδιδάσκαλος, &c., one  
 compound word.

26. ἐὰν οὖν] see vv. 14, 15,  
 and notes.

ἡ ἀκροβυστία] see iv. 9: i. q.  
 οἱ λεγόμενοι ἀκροβυστία, Eph. ii.  
 11.

δικαιώματα] requirements:  
 see note on i. 32.

εἰς περιτομήν λογισθήσεται]  
 like ἐλογίσθη αὐτῷ εἰς δικαιοσύ-  
 νην, iv. 3, 9, 22, &c. put down in  
 the reckoning for, as, to count  
 as, so as to be, &c.

27. κρινεῖ] condemn by  
 showing to be inexcusable: so

κατακρίνειν in Matt. xii. 41, 42:  
 ἄνδρες Νινευίται ἀναστήσονται ἐν  
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης  
 καὶ κατακρινούσιν αὐτήν.

ἡ ἐκ φύσεως] like Gal. ii. 15:  
 ἡμεῖς φύσει Ἰουδαῖοι.

τὸν νόμον τελοῦσα] Jac. ii. 8:  
 εἰ μέντοι νόμον τελεῖτε βασιλι-  
 κόν.

διὰ] literally passing through,  
 and thus, being in the state of,  
 in the way or manner of, with;  
 so iv. 11: τῶν πιστευόντων δι'  
 ἀκροβυστίας. viii. 25: δι' ὑπομο-  
 νῆς ἀπεκδεχόμεθα. xiv. 20: τῷ  
 διὰ προσκόμματος ἐσθίοντι. 2 Cor.  
 ii. 4: διὰ πολλῶν δακρύων. &c.  
 and in classical Greek the  
 phrases διὰ σπουδῆς, δι' οἴκου  
 λαβεῖν, δι' ὀργῆς ἔχειν, &c.

γράμματος] a writing, writ-  
 ten enactment, statute, law: so  
 v. 29. vii. 6. 2 Cor. iii. 6.

νόμου] see note on v. 25.

28. οὐ γάρ] thus ix. 6: οὐ  
 γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι  
 Ἰσραὴλ cf. Joh. i. 48. Gal. vi. 16.  
 οὐδὲ ἡ ἐν τῷ φανερῷ] i. e. ἡ  
 ἔξωθεν explained by ἐν σαρκί.

## II.

τῷ φανερῷ ἐν σαρκὶ  
κρυπτῷ Ἰουδαῖος, καὶ  
ματι οὐ γράμματι  
πῶν ἀλλ' ἐκ τοῦ Θεοῦ

Τί οὖν τὸ περισ-  
ῶφέλεια τῆς περιτο-

The same distinction is applied also to *Baptism* in 1 Pet. iii. ἡμᾶς νῦν σώζει βάπτισμα, οὐκ ὡς ἀποθέσεις ῥύπον, ἀλλὰ συνσεως ἀγαθῆς ἐπερώτημα εἰς (Heb. x. 22: ἑρρατισμένοι καρδίας ἀπὸ συνειδήσεως ποιηκαὶ λελουμένοι τὸ σῶμα ὕδατι θαρῶ).

29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος *he is a Jew, in the true availing sense, who is so in secret of his heart.* So Phil. ii. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή πνεύματι Θεῷ λατρεύοντες κ. For ὁ ἐν τῷ κ. see 1 Pet. iii. κρυπτὸς τῆς καρδίας ἄνθρωπος Matt. vi. 4, 6, 18: ὁ βλέπων τῷ κρυπτῷ...τῷ Πατρὶ σου τῷ κρυφαίῳ κ. τ. λ.

περιτομή καρδίας] called Col. ii. 11, ἀχειροποίητος, said to consist ἐν τῇ ἀπεκρίσει τοῦ σώματος τῶν ἁμαρτιῶν σαρκός.

ἐν πνεύματι οὐ γράμματι] *sisting in spirit, not letter.* ] vii. 6: ὥστε δουλεύειν ἡμᾶς ἐν νότῃ πνεύματος, καὶ οὐ κατὰ γράμματος (see note). 2 iii. 6: διακόνους καινῆς διαθη-

τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ  
 3 λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἠπίστησάν τινες;  
 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταρ-  
 4 γήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής,  
 πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται,  
 Ὅπως ἂν δικαιοθῇς ἐν τοῖς λόγοις σου

iii. 2. om. γάρ.

*illustrate and establish God's justice. Thus David's sin against God is declared (Ps. li.) to have resulted in the justification of God's word and judgment. Will you say, Then, if man's sin only displays more conspicuously God's justice, and so issues in His glory, God cannot justly punish it? Such an objection would gainsay that first axiom of eternal truth, that God will judge the world in righteousness. And if any one is wicked enough to urge it, wicked enough seriously to repeat the blasphemous saying, "Let us do evil that good may come;" on such a man argument is thrown away; they who fear God can only answer that that condemnation which assuredly awaits him is proved out of his own mouth to be just.*

2. τὰ λόγια] Ps. xviii. 30: LXX. Act. vii. 38: ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. Heb. v. 12. 1 Pet. iv. 11.

3. γάρ] their advantage is

great in every way—still great; for God will not suffer His faithfulness to be interfered with, or His promises vitiated, by the unfaithfulness of man. 2 Tim. ii. 13: εἰ ἀπιστοῦμαι, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. Rom. ix. 6: οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.

καταργήσει] frequent in St Paul's Epistles: καταργεῖν is to make idle (as, e. g., τὴν γῆν, Luc. xiii. 7, by the useless occupation of it by a barren tree), to render inoperative (as νόμον, v. 31: τὴν ἐπαγγελίαν, Gal. iii. 17: by superseding it), to annul, abolish, destroy (as ἀρχήν, 1 Cor. xv. 24: τὸν θάνατον, 2 Tim. i. 10, &c.: τινὰ ἀπὸ τινός, vii. 2, 6, &c.)

4. πᾶς δὲ ἄνθρωπος] God must be true, even though every man were false: nay, even the faithlessness of man does but justify God's dealings with him, which all proceed on the assumption of human corruption: thus David says, Ps. li. 4: LXX. ἡμαρτον...ὅπως ἂν δικαιοθῇς.

καὶ νικήσης  
 ἀδικία ἡμῶν  
 ἐρουῖμεν; μὴ  
 ὀργήν; κατὰ  
 πῶς κρινεῖ ὁ Θεός

κρίνεσθαι] *to contend or plead* is a figure of frequent in the Prophets when exp. God with men: (sent as entering "versy" with them; heaven and earth even to man hims. xliii. 26), to decide as to the reasonable-ness of His dealing, so, e. g., Mic. vi. κρίσις τῷ Κυρίῳ π. αὐτοῦ, καὶ μετὰ τοῦ λεγθήσεται. This passage here declares that this or will be enough to great controversy and man, in favor of justice, mercy, and  
 5. εἰ δέ] see n. συνίστησιν] as ἵσταναι δὲ τὴν ἑαυτοῦ ἀγ. ὁ Θεός. συνιστάνα *bring together*: her sons, *to recommend*, iv. 2. vi. 4. x. 12, xvi. 1. 2 Cor. v. 12: ἡλικός (σ. ἐπιστολῶν, (2) of things, *to es-*

τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἀμαρτωλὸς κρίνομαι; καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητια-

8. *om. καὶ αὐτ.*

the form of a more direct objection) of the difficulty raised in v. 5, and already partially answered.

κρίνομαι] *am to be judged*: the present, as in κρίνει, ii. 16, ἐπιφέρων, v. 5, expressing the *certainly* of the future fact.

ἐν τῷ ἐμῷ ψεύσματι] *in* (as the field of its operation) *my lie*; *i. e.*, *my unfaithfulness*: so expressed by way of direct contrast to ἀλήθεια. The whole life of unfaithfulness is gathered up into a single ψεύσμα, just as, in v. 18, the whole of our Lord's life of obedience is summed up into one δικαίωμα.

8. καὶ μὴ] *i. e.*, καὶ τί μὴ λέγωμεν κ. τ. λ.

καθὼς φασιν] the common perversion then (as in all times) of the doctrine of free forgiveness through faith in Christ. "The greater the sin forgiven, the greater the grace shown in

pardoning it. Let us continue then in sin that grace may abound."

ὅτι Ποιήσωμεν] the usual Greek pleonasm, of ὅτι before an exact quotation.

ποιήσωμεν τὰ κακὰ] vi. 1: ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

ὧν] *i. e.*, of those who wilfully draw such a conclusion from the Gospel of God's grace. There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them.

9—20. τί οὖν κ. τ. λ.] *Though the Jew has an advantage over other men in his religious position, especially in the possession of Divine oracles of truth, yet, in point of character, and therefore of ultimate acceptance, he has no real superiority. His own Scriptures declare his actual condition; his condition, I say; for (v. 19) that which they say, they*

σάμεθα γὰρ Ἰουδα.  
 ὑφ' ἁμαρτίαν εἶναι·  
 ἔστιν δίκαιος οὐδὲ

*say not of others, but of him  
 to him.*

9. τί οὖν] *what follow*  
 the statement (in v. 2) as  
 advantage of the Jew?

προεχόμεθα] *are we (the  
 preferred (literally, held be  
 in preference to others)?* :  
 placed in a position of real  
 riority, as to our actual con  
 in the sight and judgm  
 God, to the Gentile work  
 very unusual instance c  
 ἔχεισθαι as a strict passive  
 ἔχομεν, *are we superior, h  
 an advantage?* would be  
 commoner phrase. But th  
 can scarcely be doubtful.

οὐ πάντως] *by no mea*  
 οὐ πᾶν is sometimes *not*  
 and οὐ πᾶς *not any*, as  
 Mar. xiii. 20: οὐκ ἂν ἐσώθ  
 σάρξ. Luc. i. 37: οὐκ ἂν  
 π. τ. Θ. πᾶν ῥῆμα. Act.  
 οὐδέποτε ἔφαγον πᾶν κοινόν.  
 vii. 16: οὐδὲ πᾶν καῦμα.  
 οὐδὲ πᾶν χλωρόν οὐδὲ πᾶν δ  
 Cf. v. 20: οὐ δικαιοθήσεται  
 σάρξ. In 1 Cor. v. 10, th  
 of οὐ πάντας is different.

προητιασάμεθα] *before*  
*ed with being all, &c.* the G  
 in i. 18—32; the Jews, ii  
 ὑφ' ἁμαρτίαν] *under the*  
*of sin*: thus ὑπ' ἑμᾶντόν,



- 12 οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.
- 13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων
- 14 ὑπὸ τὰ χεῖλη αὐτῶν. ὦν τὸ στόμα ἀράς
- 15 καὶ πικρίας γέμει. ὅξεῖς οἱ πόδες αὐτῶν
- 16 ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία
- 17 ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ
- 18 ἔγνωσαν· οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι
- 19 τῶν ὀφθαλμῶν αὐτῶν. οἶδαμεν δὲ ὅτι ὅσα

12. *om.* οὐκ ἔστιν αἱ.

14. στόμα αὐτῶν.

nant: (3) of the *conduct* (vv. 15—17), oppressive, injurious, implacable: all being traced up (4) to this one source, an *absence of the fear of God*.

- 10—12. οὐκ ἔστιν...ἕως ἐνός] Ps. xiv. 1—3: LXX. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνίων ἢ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Cf. Ps. liii. 1—3.

13. τάφος...ἐδολιούσαν] from Ps. v. 9: LXX.

ἀνεωγμένος] *gaping*; and therefore pestilential and corrupting. ἐδολιούσαν Alexandr. form of ἐδολίον.

ἰὸς...αὐτῶν] from Ps. cxl. 3:

LXX.

14. ὦν...γέμει] Ps. x. 7: LXX. οὐ ἀράς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας.

15—17. ὅξεῖς...ἔγνωσαν] Ps. lix. 7, 8: LXX. οἱ δὲ πόδες αὐτῶν...ταχινοὶ ἐκχέαι αἷμα...σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν.

σύντριμμα] *ruin*.

18. οὐκ ἔστιν] Ps. xxxvi. 1: LXX. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

19. οἶδαμεν δέ] *We may be quite sure that whatever the Law states (λέγει) in its Scriptures, it says (λαλεῖ) to those who are under it, and not to Gentiles who do not hear it. If it describes, as above, a certain character, as prevalent amongst men, it means that that*

ὁ νόμος λέγει τοῖς  
στόμα φραγῇ καὶ ὁ  
ὁστος τῷ Θεῷ. διότι  
θήσεται πᾶσα σ  
γὰρ νόμου ἐπίγνωσι

is the prevailing charac  
Jewish men. *And the ob  
all its statements may be s  
be this—that all self-justific  
on the part of the Je  
less than of the Gentile, n  
silenced, and all the worl  
Jewish no less than the G  
may find itself liable to  
judgment.*

ὁ νόμος] used for the  
Scriptures, the Old Testa  
in Joh. x. 34. xii. 34. 2  
1 Cor. xiv. 21. Here it is  
the Law, the Dispensation  
personified as speaking  
Scriptures.

λέγει...λαλεῖ] The form  
notes the language or stat  
of the Scriptures; the  
the utterance of that lan  
or statement to the  
cular generation, congreg  
or individual hearer or r  
For the difference of the  
see Joh. viii. 43: διὰ τ  
λαλιᾶν τὴν ἐμὴν οὐ γινώ  
ὅτι οὐ δύνασθε ἀκούειν τὸν  
τὸν ἐμόν.

τοῖς ἐν τῷ νόμῳ] see ἐν  
ii. 12. The commoner phr  
οἱ ὑπὸ νόμον, as 1 Cor. i  
Gal. iv. 5.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πέ-  
φανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

render sin inexcusable, while, so far from supplying strength to obey, it rather rouses the perverse will of man into aggravated rebellion.

21—26. νυνὶ δέ] This was all that law could do—the Law of Moses, or any law: it could point out sin, but it could not clear from sin: *but now, apart from any law, a righteousness of God—not of man's making, but of God's giving—has been manifested, testimony being borne to it by the Law and the prophets*: there is no conflict between the Gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the Gospel: *a righteousness, I say, of God, wrought out, in each individual instance, by means of faith in Christ; a righteousness reaching all who so believe; all, indiscriminately; for there is no difference; all alike, Jews and Gentiles, need this new gift; for all alike sinned in their old state, and are missing the glory of God—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; being made righteous, cleared from guilt, not by any*

merit of theirs, but *gratuitously, by the free favour of God, through that redemption which is in Christ Jesus, whom God proposed to Himself in His eternal counsels, as a propitiation, to be made available by means of faith; a propitiation to be effected in (through) His blood; proposed to Himself, I say, for declaration of His righteousness—that God might declare in Him His own gift of righteousness to man—because of the remission—a righteousness owing to (originating in) the letting go, the disregarding, the dismissal—of all past sins in (through) the forbearance of God; with a view, I say, to that declaration of His righteousness in the present season, unto His being—so that God may be—both righteous and the giver of righteousness to him who is of faith in Jesus.*

21. νυνὶ] so v. 26: ἐν τῷ νῦν καιρῷ. Cf. Gal. iii. 25: ἐλθοῦσης τῆς πίστεως. iv. 4: ὅτι δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου.

χωρὶς νόμου] *apart from*, and independently of the requirements and conditions of, *any law*; whether that given by Moses, or any other.

δικαιοσύνη Θ.] see note on i. 17.

# I

τῶν προφητῶν δι-  
 τεως Ἰησοῦ Χριστοῦ  
 οὐ γάρ ἐσ-  
 ἡμαρτον καὶ ὑστερι-

22. om. Ἰησοῦ.

μαρτυρουμένη ... προφ-  
 not only in single passages  
 direct prediction (though  
 be many), but still more in  
 general tenour and purport  
 would be true even if τοῦ  
 were taken strictly for the  
 itself: even this, whether  
 moral or ceremonial part  
 witness to Christ: the  
 law, by declaring God's  
 ness, and showing man his  
 corruption and helplessness  
 thus awakening the desire  
 (under the government of a  
 believed to be merciful) the  
 of a Redeemer—so that even  
 this point the Law παιδα-  
 γῶν γέγονεν εἰς Χριστόν  
 ceremonial, by its ceaseless  
 mentos of sin and of the  
 of remission by sacrifice.  
 in connection with each  
 the words ὁ νόμος καὶ οἱ π-  
 ραι may rather be under-  
 of the Old Testament Scrip-  
 (as in Matt. vii. 12. xxii. 40  
 xvi. 29. Joh. i. 46. Act. x.  
 &c.), through every part of  
 runs a testimony, more or  
 explicit, to the work of  
 that should come.

22. δικαιοσύνη...διὰ π.

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς  
 25 ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν προ-  
 ἔθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ

25. *om. διὰ πίστεως.*

into one act, regarded as prior to the manifestation of the δικαιούσιν, and of which the result is expressed in ὑστεροῦνται.

ὑστεροῦνται τ. δ.] Heb. iv. 1: μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερεῖν. The verb ὑστερεῖν, ὑστερεῖσθαι, exactly explained by the ὑστερον ἔρχονται of Matt. xxv. 11, is (1) *to come later than, too late for*; (2) *to fall short of, miss*. In Heb. xii. 15, ἀπό is interposed: μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.

τῆς δόξης τοῦ Θεοῦ] For δόξα see note on ii. 23. Retaining its sense of *manifested perfection*, it is here applied to that ἀποκάλυψις τῶν νύων τοῦ Θεοῦ (viii. 19) which is the hope of God's servants under the disparagements and misrepresentations of the present life. It is so used in ii. 7, 10. v. 2: καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. viii. 18: τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. viii. 21: τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. *That future state of manifested and acknowledged perfection, both in character and condition, which God designs for and offers to man.*

24. δικαιούμενοι] the nominative is *suggested* by πάντες in v. 23; but in *sense* it refers rather to τοὺς πιστεύοντας in v. 22, and is irregular in construction.

δωρεάν] i. q. ἀνεὺ ἀργυρίου καὶ τιμῆς, Es. lv. 1: lxx. Matt. x. 8: δωρεὰν ἐλάβετε, δωρεὰν δότε. Apoc. xxi. 6. xxii. 17: ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

ἀπολυτρώσεως] including three ideas: (1) a state of captivity; (2) the interposition of a λύτρον (Matt. xx. 28. Mar. x. 45) or ἀντίλυτρον (1 Tim. ii. 6), a price, or *valuable consideration*; (3) a consequent deliverance. Sometimes, as here, the ἀπολύτρωσις is spoken of as *completed*; Eph. i. 7. Col. i. 14: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἀφεσιν τῶν ἁμαρτιῶν sometimes as *future*; viii. 23. Eph. i. 14. iv. 30: ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. It is the difference between the *spiritual* resurrection, of Joh. v. 25, and the *bodily* resurrection, of Joh. v. 28, 29.

25. προέθετο] i. 13: προέθεμην ἐλθεῖν. Eph. i. 9: κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. In both cases, προτίθεσθαι is *to propose to oneself, to purpose*. Here too it

αὐτοῦ αἵματι, εἰς ἕνδ  
 διὰ τὴν πάρεσιν τ.  
 μάτων ἐν τῇ ἀνοχῇ.

may refer to God's purpos  
 ther than to His revelatio  
 it: *whom God* (not, *set forth*,  
*set before Himself as* (purp  
 to make) *a propitiation, &c*

ἱλαστήριον] 1 Joh. ii. 2  
 αὐτὸς ἱλασμός ἐστιν περὶ  
 αμαρτιῶν ἡμῶν. iv. 10: καὶ  
 στείλει τὸν υἱὸν αὐτοῦ ἱλο  
 περὶ τῶν ἁμαρτιῶν ἡμῶν.  
 form ἱλαστήριον only occurs  
 and in Heb. ix. 5, wher  
 ἱλαστήριον is *the mercy-se*  
*the tabernacle*. The sense  
 is not doubtful: explaine  
 the use of ἱλάσkesthai in  
 xviii. 13: ὁ Θεός, ἱλάσθητ  
 τῷ ἁμαρτωλῷ: and, still mo  
 Heb. ii. 17: εἰς τὸ ἱλάσκ  
 τὰς ἁμαρτίας τοῦ λαοῦ. *A pr*  
*ation; that which propitiates*  
*expiation of sin; that which*  
*it consistent for God to par*

διὰ πίστεως] The abser  
 τῆς before ἐν, and the wa  
 decisive authority for πίστ  
 πιστεύειν ἐν τινι (for πίστι  
 Χριστῷ Ἰησοῦ, 1 Tim. ii  
 2 Tim. iii. 15, is capable  
 different sense), suggest the  
 ration of διὰ πίστεως (if re  
 ed) from ἐν τῷ αὐτοῦ αἷμα  
 expressed in note on vv. 21

ἐν τῷ αὐτοῦ αἵματι] *a f*  
*iation to be wrought out in*  
*blood, i. e. in His death, a*

τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς 29 μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἶπερ εἰς

26. *om.* Ἰησοῦ.

28. *λογ.* οὖν.

29. *μόνων.*

καρπὸς ἐμπρόσδεκτος in 2 Cor. vi. 2.

δίκαιον καὶ δικαιοῦντα] *not only righteous Himself, but communicating His own righteousness to others, on the simple condition of faith in Jesus. A glorious attribute—the power of communicating righteousness, added to that of the inherent possession of righteousness.*

τὸν ἐκ πίστεως] *him who is of (belongs to, as his race, class, or party; and so, has for his designation) faith in Jesus. Thus in Gal. iii. 7, 9, 10, οἱ ἐκ πίστεως are contrasted with ὅσοι ἐξ ἔργων νόμου εἰσίν.*

27. ποῦ οὖν ἡ καύχησις;] *The form of the question resembles that of v. 1, v. 9, iv. 1, &c. What becomes then of Jewish (or other) boasting? The introduction of a new law, of which the language is, not, "Do this, and thou shalt live," but, "Be-*

*lieve on the Lord Jesus Christ, and thou shalt be saved," excludes it utterly.*

ἡ καύχ...τῶν ἔ.] *in either case, the generic article.*

28. γάρ] *If οὖν be the reading, this verse contains a general conclusion from the preceding statement, not from v. 27 in particular.*

χωρὶς ἔργων νόμου] *apart from (as the ground of acceptance) any acts of (prescribed by) a law. See note on v. 20.*

29. ἡ Ἰουδαίων] *Or is it indeed the case, as some seem to imagine, that God is exclusively the God of Jews? No: henceforth Jew and Gentile are on one level. God is the God of both, and the terms of acceptance are the same for both.*

30. εἶπερ εἰς] *if at least (as surely as) the God who shall communicate righteousness on the same terms to Jew and Gentile*

# I

ὁ Θεὸς ὃς δικαίῳι  
ἀκροβυστίαν διὰ  
αργοῦμεν διὰ τῆς  
νόμον ἱστάνομεν.

Τί οὖν ἐροῦμεν

iv. 1. om

(vv. 21—24) *is one God more than one.*

περιτομήν...ἀκροβυστίαν  
and *Gentile*: the absence of the article indicates that the thing is not the *whole*. Jews and Gentiles severally persons having the *character* of the one and of the other. iii. 11: ὅπου οὐκ ἐν Ἑβραῖοις, περιτομή καὶ στία.

ἐκ πίστεως...διὰ τῆς πίστεως  
*result of faith* (the act of believing)...*by means of the faith*, the object of belief, the Gospel forms of expression, but equivalent: for instance the same interchange, iii. 22—26: ἵνα ἡ ἐπαγγελία πίστεως (as the result in) Ἰησοῦ Χριστοῦ δοθῇ.. δὲ ἐλθεῖν τὴν πίστιν (the faith) εἰς τὴν μέλλουσαν πίστιν (faith) ἀποκαλυφθῆναι...ἐκ πίστεως (faith) δικαιοσύνην θούσης δὲ τῆς πίστεως (the faith) ἐν Χριστῷ Ἰησοῦ. 31. νόμον οὖν] *Is*



2 πάτορα ἡμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς 3 Θεόν. τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ 4 εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·

*own? The language of the Scriptures is express upon this point. He believed God, and that was counted to him for righteousness. A form of language, excluding all idea of merit, and in the same degree consistent and harmonious with the language of Scripture in other passages. Or was his acceptance connected with any outward ordinance, as that of circumcision? No, the record of his acceptance is prior to the very institution of that rite; and circumcision itself was a mere ratification of the Divine favour already bestowed. Thus and thus only could Abraham become the father of the faithful universally, whether Jews or Gentiles.*

1. εὐρηκέναι] *has gained*: as in 2 Tim. i. 18: εὐρεῖν ἔλεος. Heb. ix. 12: λύτρωσιν εὐράμενος. Cf. Matt. xiii. 44, 46. If εὐρηκέναι is omitted, the sense will be still clearer; *What shall we then say of Abraham, &c.*

κατὰ σάρκα] placed as in ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.

2. εἰ γάρ] *A grave question—for, if he gained acceptance*

*with God by any works of his own, then his position was one of merit, of right, of self-confidence.*

ἀλλ' οὐ] *But no one can have this towards God; nor had Abraham this—for what saith the Scripture?*

3. Ἐπίστευσεν δέ] Gen. xv. 6: LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Said, not of his leaving his country, not of his offering up his son, but of his believing God's promise that his seed should be as the stars, when as yet, in old age, he had no son. A striking proof of the essential point in true faith: though it prompts and secures obedience, yet its own place is in the heart, not the act.

4. τῷ δὲ ἐργαζομένῳ] *The expression quoted implies something gratuitous, spontaneous: it is not the way in which wages for work done would be spoken of: wages are a matter of right and of debt, not of favour.*

λογίζεται] the present is thus used in a passive sense, *vn.* 5, 24. ix. 8.

#### IV.

τῷ δὲ μὴ ἐργαζομένῳ,  
δικαιοῦντα τὸν ἀσεβῆ,  
τοῦ εἰς δικαιοσύνην. καὶ  
τὸν μακαρισμὸν τοῦ ἀνι-  
ζεται δικαιοσύνην χωρὶς  
ἀφέθησαν αἱ ἀνομίαι  
σαν αἱ ἁμαρτίαι· μα-  
λογίσηται Κύριος ἄρ

8.

5. τῷ δὲ μὴ] *The language used—"faith reckoned to a man as his righteousness"—is appropriate only to the case of one who is not working for acceptance, but simply relying upon a God who shows mercy.*

τὸν δικαιοῦντα τὸν ἀσεβῆ] v.  
6: Χριστὸς...ὑπὲρ ἀσεβῶν ἀπέ-  
θανεν. *One who makes righteous*  
(by a free forgiveness) *him who*  
*was before ungodly.*

6. καθάπερ] *And this is the language of Scripture elsewhere: David (Ps. xxxii.) records the blessing pronounced upon the man whose sin shall not be charged to his own account; or, in other words, to whose account righteousness shall be charged without desert of his. The non-imputation of sin is equivalent to the imputation of righteousness. The two are convertible terms. Those whom God accepts, those whom He treats as if they were righteous, are forgiven sinners*

οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν  
 ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ  
 10 Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλο-  
 γίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ  
 11 ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον  
 ἔλαβεν περιτομήν, σφραγίδα τῆς δικαιοσύνης τῆς  
 πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι

9. om. ὅτι.

11. περιτομῆς.

*whom the word of God declares to be blessed, how wide is its application? does it extend to Jews only, or to all? Take the case of Abraham himself. We say, on the authority of the Scripture, that he was accepted for his faith. Now at what point in his history is that testimony borne? before or after his circumcision? Several years before the institution of that ordinance.*

λέγομεν γάρ] *we have the means of answering this question, for, &c.*

11. καὶ σημεῖον] *So far from being the cause of his acceptance, circumcision was but the seal of an acceptance already secured.*

σημεῖον περιτομῆς] *circumcision as a token or signal from God of a relation already established. If περιτομῆς, the sense is the same; literally, a token (consisting) of circumcision.*

σφραγίδα] *as an authentication of: 1 Cor. ix. 2: ἡ γὰρ*

*σφραγίς μου τῆς ἀποστολῆς ὑμῶν ἐστί. 2 Tim. ii. 19: ἔχων τὴν σφραγίδα ταύτην. The verb is more frequent: e.g., Joh. vi. 27: τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεός. 2 Cor. i. 22: ὁ καὶ σφραγισάμενος ἡμᾶς. Eph. i. 13. iv. 30.*

τῆς δικαιοσύνης τῆς πίστεως] *of that righteousness (on the ground) of his faith, which he possessed before circumcision.*

τῆς δ...τῆς π.] *in reference to v. 3: ἐπίστευσεν...εἰς δικαιοσύνην.*

τῆς ἐν] *probably refers to δικαιοσύνης rather than to πίστεως.*

εἰς τὸ εἶναι] *that so he might be the father of all those who believe not being circumcised—that so, I say, the righteousness (reckoned to him) might be reckoned to them. If the acceptance of Abraham had in any sense been connected with circumcision, the Gentile world must have been excluded from*

αὐτὸν πατέρα πα  
 ἀκροβυστίας, εἰς  
 δικαιοσύνην, καὶ πε  
 περιτομῆς μόνον ἀλ  
 ἴχνεσιν τῆς ἐν ἀκρο

that family of which he was head. But, since circumcision was only given to him as a token and authentication of an acceptance possessed and without it, there is no way to debar Gentiles who, like him, believe, from sharing to the full in every promise made to him and to his seed. The clauses εἰς τὸ εἶναι and λογισθῆναι are parallel and equivalent to each other; both expressing the result of the particular mode in which circumcision was instituted; viz. as a mere seal of a pre-existent acceptance.

πατέρα] Gen. xvii. 5: see  
 δι' ἀκροβυστίας] see n.  
 ii. 27.

τὴν δικαιοσύνην] the  
*righteousness* which was re-  
 ceived to him.

12. καὶ πατέρα περ  
 A second result of the  
 the introduction of circum-  
 cision was that it marked not only  
 equal acceptance of both  
 Jews and Gentiles, but also the re-  
 ceptance of unbelieving  
 And a father of circumci-

- 13 ἡμῶν Ἀβραάμ. οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία  
τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονό-  
μον αὐτὸν εἶναι κόσμον, ἀλλὰ διὰ δικαιοσύνης  
14 πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκέ-  
νωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.  
15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ

15. οὐ γάρ.

τῷ στοιχοῦσιν. Phil. iii. 15: τῷ  
αὐτῷ στοιχεῖν.

13. οὐ γάρ] *An essential con-  
dition*—that it should thus be  
made plain that believing Gen-  
tiles are included amongst A-  
braham's seed, and unbelieving  
Jews excluded—for, &c.

διὰ νόμου] *by means of a law*,  
obedience to which should be  
the condition of the fulfilment  
of the promise.

τὸ κληρονόμον κ.τ.λ.] the sub-  
stance, though not the words, of  
the promise: Gen. xii. 3. xxii. 17,  
18: LXX. καὶ κληρονομήσει τὸ  
σπέρμα σου τὰς πόλεις τῶν ὑπε-  
ραντίων· καὶ ἐνευλογηθήσονται ἐν  
τῷ σπέρματί σου πάντα τὰ ἔθνη  
τῆς γῆς.

διὰ δικαιοσύνης πίστεως] see  
note on v. 11.

14. εἰ γάρ] *And this is es-  
sential to the fulfilment of the  
promise—for, &c.*

οἱ ἐκ νόμου] *those who are of  
a law*; who are designated by it  
as that which they belong to,  
depend upon, &c.: see note on  
iii. 26.

κεκένωται] *properly drained  
of its contents, and so left void,  
useless, worthless.* 1 Cor. i. 17:  
ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χρισ-  
τοῦ. ix. 15: τὸ καύχημά μου ἵνα  
τις κενώσει. 2 Cor. ix. 3. In  
Phil. ii. 7, it is applied to our  
Lord's humiliation: ἑαυτὸν ἐκέ-  
νωσεν μορφὴν δούλου λαβών.

ἡ πίστις] *the faith expressly  
spoken of in Abraham's case  
(v. 3) as having been the ground  
of acceptance.*

κατήργηται] *made nugatory*  
(see note on iii. 3); both because  
*law* and *promise* are two essen-  
tially opposite terms (Gal. iii.  
18: εἰ γὰρ ἐκ νόμου ἡ κληρονο-  
μία, οὐκέτι ἐξ ἐπαγγελίας), and  
more especially for the reason  
which follows. Cf. Gal. iii. 6—22  
throughout.

15. ὁ γὰρ νόμος] *the generic  
article: law in general*; but  
doubtless with especial regard  
to the Law of Moses, which  
though it offered life on con-  
dition of obedience, could only  
(man being what he is) result  
in condemnation. Gal. iii. 10—

ἔστιν νόμος, οὐδὲ  
 πίστεως, ἵνα κατὰ  
 τὴν ἐπαγγελίαν π  
 νόμου μόνον ἀλλὰ  
 ὅς ἐστιν πατὴρ πᾶ  
 ὅτι Πατέρα πολλ  
 ναντι οὗ ἐπίστευσει  
 νεκροὺς καὶ καλοῦν  
 παρ' ἐλπίδα ἐπ' ἐλ

12: ὅσοι γὰρ ἐξ ἔργων νόμο  
 ὑπὸ κατάραν εἰσὶν· γέγραπ  
 ὅτι Ἐπικατάρατος πᾶς ὃς οἰ  
 νει ἐν πᾶσιν τοῖς γεγραμμ  
 ὅτι δὲ ἐν νόμῳ οὐδεὶς δι  
 παρὰ τῷ Θεῷ δῆλον κ.τ.λ.  
 οὐ δὲ οὐκ] *and the introi*  
*of a law is only the introi*  
*of a possibility of tra*  
*sion.*

16. διὰ τοῦτο] *since an*  
*condition would have be*  
*gatory.*

ἐκ πίστεως] *sc. ἡ ἐπι*  
*ἐστίν. Gal. iii. 22: ἵνα γ*  
*γελία ἐκ πίστεως Ἰησοῦ Σ*  
*δοθῇ τοῖς πιστεύουσιν.*

ἵνα] *sc. γένηται that*  
*be a matter of free favour*  
*part of God.*

εἰς τὸ εἶναι] *with this*  
*object—that the promise,*  
*independent altogether*  
*conditions of a particula*  
*may be secure to all tho*  
*show themselves to be of*

θαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἶρη-  
 19 μένον, Οὕτως ἔσται τὸ σπέρμα σου. καὶ μὴ  
 ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ  
 σῶμα νενεκρωμένον, ἑκατονταετῆς που ὑπάρ-  
 20 χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ  
 τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ,

19. οὐ κατεν.

ἤδη νενεκρ.

beside the mark, or beyond the bounds, of what might seem a reasonable expectation: cf. παρὰ φύσιν, xi. 24. παρὰ καιρόν, Heb. xi. 11.

ἐπ' ἐλπίδι] *in* or *with hope*: Act. ii. 26 [Ps. xvi. 9: LXX.]: κατασκηνώσει ἐπ' ἐλπίδι. 1 Cor. ix. 10: ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν.

εἰς τὸ γενέσθαι] *unto his becoming; so that he became*: see vv. 11, 16.

οὕτως ἔσται] Gen. xv. 5: LXX. ἀριθμήσον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.

19. καὶ μὴ] see note on ii. 14: οὗτοι νόμον μὴ ἔχοντες. Here, *and because he was not weak*, &c. Cf. Matt. i. 19: καὶ μὴ θέλω αὐτὴν δευγματίσαι. xxii. 29: πλανασθε μὴ εἰδότες τὰς γραφάς. Luc. ix. 33: μὴ εἰδὼς ὁ λέγει. Rom. xv. 23: νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλιμασιν τούτοις. Heb. iv. 2: οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.

τῇ πίστει] *in point of* (in the matter of) *his faith*. xiv. 1: τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε.

κατενόησεν] if οὐ be omitted, as in the text, this is an instance in which a classical writer would have added μὲν· κατενόησε μὲν τὸ ἑαυτοῦ σῶμα...εἰς δὲ τὴν ἐπαγγελίαν κ. τ. λ. *he observed indeed...yet doubted not; or, though he observed...yet he doubted not*. Cf. vi. 17: χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας κ. τ. λ. With οὐ, the sense is *He noticed or regarded not, &c.*

νενεκρωμένον] Heb. xi. 12: ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου κ. τ. λ.

ἑκατονταετῆς που] Gen. xvii. 17: LXX. καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ, λέγων, Εἰ τῷ ἑκατονταετεί γενήσεται υἱός;

νέκρωσιν] 2 Cor. iv. 10.

20. διεκρίθη] *διακρίνειν, to discern* (Matt. xvi. 3, τὸ πρόσωπον τοῦ οὐρανοῦ), *distinguish, make a distinction* (Act. xv. 9, οὐθὲν διέκρινεν μεταξύ ἡμῶν τε καὶ

# I

ἀλλὰ ἐνεδυναμώθη τὴ  
καὶ πληροφρονηθεὶς  
ἐστὶν καὶ ποιῆσαι.

21. om. καὶ

αὐτῶν), or *decide* (1 Cor. διακρίναι ἀνὰ μέσον τοῦ αἰ αὐτοῦ): hence διακρίνεσθ *seek to get a decision, to law, to dispute* (Act. xi. 2, νοῦτο πρὸς αὐτὸν οἱ ἐκ περιτ *to doubt*; Matt. xxi. 21 ἔχητε πίστιν καὶ μὴ διακρί Mar. xi. 23: καὶ μὴ διακρί τῇ καρδίᾳ. Rom. xiv. 23. 6. Here εἰς is added; *he does not as to, with regard to.*

ἐνεδυναμώθη] *was strengthened* in (see note on v. 19) *his ἐνδυναμοῦν*, Phil. iv. 13: ἐνδυναμοῦντί με. 1 Tim. 2 Tim. iv. 17. ἐνδυναμο Act. ix. 22. [Eph. vi. 10.] ; ii. 1. Heb. xi. 34: ἐνεδι θησαν ἀπὸ ἀσθενείας. The verb *δυναμοῦν* occurs in vi. 10.] Col. i. 11: ἐν πάσῃ μὲι δυναμούμενοι.

δοὺς δόξαν] For δόξα see on i. 21, 23. The *glory* is the *manifested perfective revealed character, the true attributes or characteristics*, of God: e.g., Joh. ἐθεασάμεθα τὴν δόξαν αὐτοῦ 11: ἐφάνερωσε τὴν δόξαν. Hence δόξαν διδόναι τῷ Θεῷ *to give or ascribe to God true character, in whatever*



23 δικαιοσύνην. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι  
 24 ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει  
 λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα  
 25 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη  
 διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ  
 τὴν δικαίωσιν ἡμῶν.

V. 1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχουμεν

v. 1. ἔχομεν.

*hibited all the marks of a genuine faith.*

24. τοῖς π. ἐπὶ τὸν ἐγείραντα] 1 Pet i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

25. παρεδόθη] Es. liii. 12: LXX. καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνῆνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The word occurs very frequently in reference to the surrender of our Saviour to suffering and death; sometimes denoting the act of its *human* instruments, whether Judas (as Joh. xix. 11: διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἀμαρτίαν ἔχει), or the Jewish nation (as Act. iii. 13: ὃν ὑμεῖς μὲν παρέδωκατε καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου); sometimes the *Divine* act, whether that of our Lord Himself (as Gal. ii. 20: τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἡμῶν), or of the Father (as viii. 32: ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ

ἡμῶν πάντων παρέδωκεν αὐτόν).

διὰ τὰ...διὰ τὴν] *for the sake of*, in either case; the *sense* suggesting the necessary modifications: (1) *for the sake of* (i. e. to *take away*) our offences; (2) *for the sake of* (i. e. to *secure*) our justification.

ἠγέρθη διὰ τὴν] 1 Cor. xv. 17: εἰ δὲ Χριστὸς οὐκ ἐγήγερται ...ἐτι ἐστὶ ἐν ταῖς ἀμαρτίαις ὑμῶν. The resurrection of Christ was essential to the completion of His atonement: *a dead Saviour is none*. Apoc. i. 18: καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

δικαίωσιν] see note on v. 18.

V. 1, &c. Δικαιωθέντες οὖν] Consequences of Christ's redemption to those who believe. *Faith—the realizing apprehension of Christ's work for us—introduces us into a state of acceptance, of which the immediate result should be peace with God, and a joyful hope; hope even amidst afflictions, knowing their salutary effects; hope founded on*

## IV

πρὸς τὸν Θεὸν διὰ τὸ  
στοῦ, δι' οὗ καὶ τῇ  
τῇ πίστει εἰς τὴν γ  
μεν, καὶ καυχώμεθα  
Θεοῦ. οὐ μόνον δέ, ἀ

2. om. τῇ πίστει.

*the knowledge of God's love  
shown in Christ's death for  
ours.*

1. ἐκ πίστεως εἰρήνην] ]  
v. 34: ἡ πίστις σου σέσωκέν  
ὑπάγε εἰς εἰρήνην. Joh. xiv.  
εἰρήνην ἀφίημι ὑμῖν, εἰρήνην  
ἐμὴν δίδωμι ὑμῖν. xvi. 33: τ  
λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρ  
ἔχητε. The consciousness of  
forgiven sins causes a feelin  
estrangement from God,  
even of enmity towards ]  
whom they have injured (Co  
21: καὶ ὑμᾶς ποτὲ ὄντας ἀπη  
τριωμένους καὶ ἐχθροὺς τῇ διο  
ἐν τοῖς ἔργοις τοῖς πονηροῖς κ.τ.  
the conviction of their free  
givenness removes that eni  
(Col. i. 20: εἰρηνοποιήσας διὰ  
αἵματος τοῦ σταυροῦ αὐτοῦ).

ἔχωμεν] Heb. xii. 28: ἔχα  
χάριν, δι' ἧς λατρεύομεν εὐαρέ  
τῷ Θεῷ. The variety of reas  
is not important: ἔχομεν is,  
has given us peace: ἔχωμεν  
us keep and use it.

πρὸς τὸν Θεόν] the comm  
combination is εἰρήνη ἀπὸ Θε  
as i. 7. 1 Cor. i. 3. 2 Cor. i. 2.  
sometimes παρὰ Θεοῦ, as 2 Jo

4 θλίψεσιν· εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατερ-  
 5 γάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ  
 ἐλπίδα· ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη  
 τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ  
 6 πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ

6. εἰ γὰρ Χρ. v. εἰ γὰρ Χρ.

the sentence, which begins as if a principal verb were to follow below, is broken by a succession of subordinate clauses, and not resumed.

κ. ἐν ταῖς] 2 Cor. xii. 9: *καυχήσομαι ἐν ταῖς ἀσθενείαις μου.*

δοκιμὴν] *δοκιμή* is a *proof by testing* (as of metal; cf. 1 Pet. i. 7): 2 Cor. ii. 9: *ἵνα γνῶ τὴν δοκιμὴν ὑμῶν.* viii. 2: *ἐν πολλῇ δοκιμῇ θλίψεως* (θλίψις being the test applied) κ. τ. λ. ix. 13: *διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης* (the διακονία, or ministration to the poor, being the proof or test). xiii. 3: *δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ* (genitive of the fact to be proved). Phil. ii. 22: *τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε* κ. τ. λ. Here, the *result* of the application of such a test; *the state or character of the δόκιμος*, i. e. of one who has been tried and has stood the trial: as Jac. i. 12: *μακάριος ἄνθρωπος ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος* κ. τ. λ.

5. οὐ καταισχύνει] *does not*

*put to shame* by disappointing. Thus ix. 33: *ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.* 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. For the present tense see note on ii. 16.

ὅτι ἡ ἀγάπη] *the outpouring of the love of God in our hearts by the Holy Spirit, is the proof that our hope will not disappoint us.* The words ἡ ἀγάπη τοῦ Θεοῦ may include the two ideas, of ἡ ἀγάπη ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν (1 Joh. iv. 16) and of that ἀγάπη τοῦ Θεοῦ which is shown in *keeping His commandments* (1 Joh. v. 3): the two are but opposite aspects of the same love: the sense of God's love is not the cause only, but the essence, of ours: ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς (1 Joh. iv. 19).

ἐκκέχυται] Act. ii. 17, 18, 33. x. 45: *ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται.* Tit. iii. 6.

6. ἔτι γὰρ Χριστός] *I say, our hope will not disappoint us; for, moreover* (i. e., in addition to that ground of hope which consists in the outpouring of

7

Χριστός, ὄντων ἡμῶν  
 ρὸν ὑπὲρ ἀσεβῶν ἀ-  
 δικαίου τις ἀποθανεῖν  
 τοῦ τάχα τις καὶ τοῖ  
 δὲ τὴν ἑαυτοῦ ἀγά-  
 ῖτι ἀμαρτωλῶν ὄντων  
 ἀπέθανεν. πολλῶ οἱ

8. ἀγ. εἰς ἡμᾶς ὁ Θεός.

the love of God in our he  
 by the Holy Spirit, there is  
 assurance also, as the founda  
 of all else, that), *Christ, u*  
*we were still without stren*  
*dc.* The former ἔτι is as  
 Luc. xiv. 26: ἔτι τε καὶ τὴν  
 τοῦ ψυχῆν. Act. ii. 26 (Ps.  
 9): ἔτι δὲ καὶ ἡ σὰρξ μου κ  
 σκηνώσει ἐπ' ἐλπίδι. xxi. 28  
 τε καὶ Ἑλλήνας κ.τ.λ. Heb.  
 32: καὶ τί ἔτι λέγω; If εἴ γι  
 the reading, the sense will  
*since.* If εἰ γάρ, the sentenc  
 interrupted by vv. 7, 8, and  
 summed (with οὖν) in v. 9.

ἀσθενῶν] *powerless* to c  
 or to please God. Matt. x  
 41: ἡ δὲ σὰρξ ἀσθενής. 1  
 xiv. 38. Cf. viii. 3: τὸ γὰρ  
 νατον τοῦ νόμου, ἐν ᾧ ἡσθένει  
 τῆς σαρκός, ὁ Θεὸς τὸν ἑα  
 υῖὸν πέμψας κ.τ.λ.

κατὰ καιρόν] Gal. iv. 4:  
 δὲ ἦλθε τὸ πλῆρωμα τοῦ χρό  
 Eph. i. 10: εἰς οἰκονομίαν  
 πληρώματος τῶν καιρῶν. 17

- ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ  
 10 τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν  
 τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολ-  
 λῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ  
 11 ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι  
 ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-  
 τοῦ, δι' οὗ νῦν καταλλαγὴν ἐλάβομεν.  
 12 Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρ-

viii. 32: ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο... πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

9. ἐν τῷ αἵματι αὐτοῦ] see note on iii. 25.

ἀπὸ τῆς ὀργῆς] i. 18. ii. 5.  
 1 Thess. i. 10: Ἰησοῦν τὸν ᾠνόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

10. ἐχθροὶ ὄντες] see first note on v. 1.

κατηλλάγημεν] were reconciled, changed from ἐχθροὶ into friends, by the announcement of a free forgiveness of sin through the death of Christ. Cf. xi. 15: καταλλαγὴ κόσμον. See the full statement in 2 Cor. v. 18—20: τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἐαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἐαυτῷ ... δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. The reconciliation is that of man to God: but it is effected by an act of free forgiveness (μὴ λογιζόμενος αὐτοῖς τὰ παρα-

πτώματα αὐτῶν) on the part of God to man.

ἐν τῇ ζωῇ] in (i.e., as our place of safety) his life after death: that life in which He carries on His intercession, communication of the Holy Spirit, individual protection and guidance, and final "redemption of the body" by resurrection. Joh. xiv. 19: ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 2 Cor. iv. 10, 11: ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ κ.τ.λ. Phil. iii. 10: τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ (the power to which resurrection admitted Him) κ.τ.λ.

11. οὐ μόνον δέ] and not only have we this hope, but even now, &c.

καυχώμενοι] as if belonging to σωθησόμεθα as the principal verb; though in sense καυχώμεθα would have been clearer.

12—21. Thus Christ, like Adam, has become the head and ancestor of a whole race, who

τία εἰς τὸν κόσμον εἰσῆλθε  
ὁ θάνατος, καὶ οὕτως εἰς  
θάνατος διῆλθεν, ἐφ' ᾧ π

12. om. δ

*are involved in the consequences of His act. Most unlike, indeed, most opposite, are the two cases: the one, an act of transgression, involving judgment and death; the other, of obedience, leading to acceptance and life.*

12. διὰ τοῦτο] *such being the effects of Christ's redemption.*

ὥσπερ κ.τ.λ.] *the sentence is interrupted by vv. 13—17, and resumed in v. 18, with a repetition of the protasis in an altered form.*

ἡ ἁμαρτία...ὁ θ.] *sin...death collectively, as a whole.*

διὰ τῆς ἁμ. ὁ θ.] *Gen. ii. 17: LXX. ἡ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανείσθε.*

ὁ θάνατος] *natural death, primarily, and as the punishment specially denounced: spiritual and eternal death, incidentally and secondarily, as the necessary consequence of the severance of a creature from the service and love of the Creator.*

διῆλθεν] *went abroad, spread: as, e. g., in Act. viii. 4: οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι κ.τ.λ. x. 38: ὅς διῆλθεν εὐεργετῶν κ.τ.λ.*

ἐφ' ᾧ] *i. e., ἐπὶ τούτῳ ὅτι. for that, because. 2 Cor. v. 4: ἐφ' ᾧ*

γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ  
 14 ἐλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ  
 θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς  
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παρα-  
 βάσεως Ἀδάμ· ὅς ἐστιν τύπος τοῦ μέλλοντος.  
 15 ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χά-

14. om. μὴ.

*they died: the sin therefore which was punished by their death was not their own sin, but that of their forefather.*

ἄχρι νόμου] *before and up to the time of a law being given: equivalent to the expression below, ἀπὸ Ἀδάμ μέχρι Μωυσέως*—but more generally stated: νόμου, not τοῦ νόμου.

ἁμαρτία ἦν] *there was sin, somehow or other, abroad in the world; evidenced by death: death was a punishment—but for whose sin?*

ἁμαρτία δέ] *it is a first principle, that, where there is no law, there is no imputation of transgression. Now, in this sense, there was no law in the interval between Adam and Moses: i.e., no law (like that of Gen. ii. 16, 17) which threatened temporal death as the punishment of individual sin: and there being no such law, there could be no such punishment.*

οὐκ ἐλλογεῖται μ. ὁ. ν.] *iv. 15: οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ πα-*

*ράβασις.* For ἐλλογεῖν in its literal sense, see Philem. 18: τοῦτο ἐμοὶ ἐλλόγει [*al. ἐλλόγα*].

14. ἀλλὰ ἐβασίλευσεν] *yet still there was a universal reign of death in that interval.*

καὶ ἐπὶ τοὺς] *those generations could not commit Adam's sin, for they were not under his law: that had ceased when he left Paradise. Besides, infants died—who had sinned against no law.*

ὅς ἐστιν τύπος] *and therefore in this respect Adam is a type of Christ; that he involved his descendants in the consequences of his act. See 1 Cor. xv. 45: ὁ πρῶτος ἄνθρωπος Ἀδάμ... ὁ ἔσχατος Ἀδάμ.* The title ὁ μέλλον, is equivalent to the more usual ὁ ἐρχόμενος as in Matt. xi. 2: σὺ εἶ ὁ ἐρχόμενος; Heb. x. 37 (Hab. ii. 3): ὁ ἐρχόμενος ἤξει καὶ οὐ χρονεῖ.

15. ἀλλ' οὐχ ὡς] *but with this one point of resemblance, all else is most opposite. On the one side, παράπτωμα, θάνατος on the other, χάρις, δωρεά.*

ρισμα· εἰ γὰρ τῷ  
πολλοὶ ἀπέθανον, πο  
Θεοῦ καὶ ἡ δωρεὰ ἐν  
που Ἰησοῦ Χριστοῦ εἰ  
σεν. καὶ οὐχ ὡς δι' ἐ  
ρημα. τὸ μὲν γὰρ κ  
τὸ δὲ χάρισμα ἐκ π  
δικαίωμα. εἰ γὰρ ἐν ἐ  
ἐβασίλευσεν διὰ τοῦ

17. εἰ γ. τῷ τε

οἱ πολλοὶ...τοὺς πολλούς]  
*world*. Christ's redemption  
(*potentially*, though not *act*  
*ally*) coextensive with the I  
It embraces all, though all  
not embrace it.

πολλῷ μᾶλλον] an argum  
à *fortiori*: *much more su*  
can we assert the good than  
evil. See v. 17.

ἐν χάριτι τῇ] belongs no  
τῇ δωρεά, but to the verb.

16. καὶ οὐχ ὡς] another p  
of contrast. *The sin which le*  
*man's ruin was but one: the*  
*which (by God's mercy) prom*  
*the redemption were many.*

δι' ἑνὸς ἁμαρτήσαντος]  
*means of one man having sinned*  
i. e., *by one sin*. Supply οἱ πο  
ἀπέθανον, or the like.

τὸ δώρημα] i. e., οὕτω κα  
δώρημά ἐστιν.

τὸ μὲν γάρ] *one man's*  
*caused judgment to fall,*



περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν  
 18 διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι'  
 ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς  
 κατὰκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς  
 19 πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ὥσπερ  
 γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρ-  
 τωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ  
 τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται  
 20 οἱ πολλοί. νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ

17. *om.* τῆς δωρεᾶς.

τῆς δωρεᾶς τῆς δ.] iii. 24: δικαιοῦμενοι δωρεάν.

18. ἄρα οὖν ὡς] i Cor. xv. 22: ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

εἰς πάντας] supply in the former clause τὸ κρίμα ἐγένετο, or the like; and in the latter τὸ χάρισμα.

δι' ἐνὸς δικαιώματος] *by one righteous act*; regarding the whole work of Christ as one single act of obedience, contrasted with the one παράπτωμα of Adam. See again note on i. 32.

δικαίωσιν] a form which occurs only here and in iv. 25: see note on i. 17. *The act of making a person δίκαιον by acquittal or absolution.*

δ. ζωῆς] *a δικαίωσις bringing with it life, eternal life.* Joh. xvii. 2, 3: ἵνα πᾶν ὃ δέδωκας

αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ κ.τ.λ.

19. ὥσπερ γάρ] *the effect of Adam's disobedience was, that the whole world of men was thenceforth regarded and treated as sinful: the effect of Christ's obedience is, that the whole world (so far as it accepts His work) shall be regarded and dealt with as righteous.* See note on v. 15.

τῆς ὑπακοῆς τ. ἐ.] Phil. ii. 8: γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. Heb. v. 8: καίπερ ὢν νιός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν.

20. νόμος δὲ π.] *now (between the sin of Adam and the obedience of Christ) there came in by the way a law; a revelation of duty, accompanied by certain conditions and sanctions; and this for a special purpose, ἵνα κ.τ.λ.*

## V. :

τὸ παράπτωμα· οὗ δὲ  
 ὑπερεπερίσσευσεν ἡ χάρις  
 σεν ἡ ἀμαρτία ἐν τῷ θ  
 βασιλεύσῃ διὰ δικαιοσ  
 Ἰησοῦ Χριστοῦ τοῦ κυρ  
 Τί οὖν ἐροῦμεν; ἐπ  
 ἡ χάρις πλεονάσῃ; μὴ  
 νομεν τῇ ἀμαρτία, πῶ

παρεισῆλθεν] *came in* (w  
 introduced) *by the way, pare*  
*thetically, and therefore temp*  
*rarily; neither as the origi*  
*nor yet the final dispensatio*  
 Cf. Gal. iii. 19: τί οὖν ὁ νόμος  
 τῶν παραβάσεων χάριν προσετέ  
 κ. τ. λ. For παρεισῆλθεν see G  
 ii. 4.

ἵνα] *and its only effect* (m  
 we not say, its object) *was,*  
*display more strongly, and in*  
*certain sense* (see chap. vii.)  
*aggravate, the sinfulness of man*  
 οὗ δέ] *yet over sin, thus c*  
*gravated, gratuitous mercy h*  
*but had a more signal victory.*

21. ἐν τῷ θανάτῳ] *as t*  
*arena of its triumph.*

VI. 1, &c. τί οὖν ἐροῦμεν  
 The assertion of the gratuitous  
 acceptance of man, and more  
 especially an expression used  
 v. 20, might appear to sanctify  
 the fatal error of regarding  
 as a matter of indifference,  
 even as a tribute to the gre  
 ness of God's grace in pardoni  
 it. The utter incompatibil

ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν  
 Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;  
 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς  
 τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νε-  
 κρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτως καὶ ἡμεῖς

vi. 3. om. Ἰησοῦν.

*we were united to Christ; and the point of union is His death. Our union is with Christ crucified; with Christ, not as a man living upon earth before death, but as one who has died, and with distinct reference to His death. See Joh. xii. 24: ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. Before death He was a Teacher: death alone could make Him a Saviour. For βαπτίζειν εἰς (to admit into by baptism), see Matt. xxviii. 19. Act. viii. 16. xix. 3, 5. 1 Cor. i. 13, 15. x. 2. xii. 13: ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν. Gal. iii. 27.*

4. συνετάφημεν] *our baptism, by which we were united to Christ, was, like burial, a solemn act of consigning us to death: that, as Christ rose again from death, so should we, in this world, live as men who have already died and risen again. Such is St Paul's view of the Christian life. It is the life of one who is united to Christ by the possession of the same Holy Spirit:*

*so united to Christ, that he is to regard himself as having passed through all that Christ has passed through; as having already died, already risen again, already taken his place in heaven. See Gal. ii. 20: Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. Col. ii. 12, 13: συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνεγέρθητε ... καὶ ὑμᾶς νεκροὺς ὄντας .. συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ κ. τ. λ. iii. 1—4: εἰ οὖν συνεγέρθητε τῷ Χριστῷ... ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. εἰς τὸν θ.] depends upon συνετάφημεν.*

τῆς δόξης] *the manifested power. See note on iv. 20. So in Joh. xi. 40, ὅψῃ τὴν δόξαν τοῦ Θεοῦ is given as an equivalent expression for ἀναστήσεται ὁ ἀδελφός σου in v. 23. Cf. 2 Cor. xiii. 4: ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.*

ἐν καινότητι ζωῆς περ  
φυτοὶ γεγόναμεν τῷ ὁ

ἐν καιν. ζωῆς] *in newness (consisting) of life: i. e., in a state, of which the character is life; "life" in the emphatic sense; as Joh. i. 4: ἐν αὐτῷ ἦν. iii. 36: οὐκ ὄψεται ζωὴν. 40: ἵνα ζωὴν ἔχητε. vi. 33: ἡ δίδουσι τῷ κόσμῳ. x. 10: ἡ δὲ ἵνα ζωὴν ἔχωσιν. &c. &c. καινότητι, cf. vii. 6: ἐν καινῷ πνεύματι καὶ οὐ παλαιότητι γαρματος. For the genitive ζῆ see Joh. v. 29: καὶ ἐκπορεύσονται τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάσιν ζωῆς. Rom. v. 18: εἰς διώσιν ζωῆς.*

περιπατήσωμεν] the metaphorical use of this word begins to appear in Joh. viii. 12 ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατῇ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς ζωῆς. xii. 35: περιπατεῖτε ὡς φῶς ἔχετε, ἵνα μὴ σκοτία καταλάβῃ. In Act. xxi. 21, derived sense is complete: τοῖς ἔθεσιν περιπατεῖν. In Epistles of St Paul and St James it is frequent in this sense. With ἐν, it indicates the place or area in which the motion or conduct is exercised: as, Eph. ii. 10: αὐτοῦ γὰρ ἐκ ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς ἡτοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν (in allusion, haps, to the place prepared for the home of the first creat

6 τοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ὁ 8 γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ

and perfected at death—the language used to describe his state is applicable, more or less fully, to different stages of his progress.

σύμφυτοι γεγόναμεν τῷ ὁ.] literally, *have become naturally combined with (have acquired a union of nature with) the likeness of His death; i. e., have become so united with His death (with Him in His death) as to be like it (like Him in it).* And the practical proof of this resemblance is, a deadness to the influences of sense and sin, like that which a dead man shows: see v. 7.

ἀλλὰ καὶ] Supply σύμφυτοι τῷ ὁμοιώματι.

ἐσόμεθα] in this life approximately; after death perfectly.

6. ὁ παλαιός] *our old self was crucified with Him.* See note on v. 4.

ἄνθρωπος] as in the phrases, κατὰ τὸν ἔσω ἄνθρωπον, vii. 22: ὁ ἔξω ἡμῶν ἄνθρωπος, 2 Cor. iv. 16: εἰς τὸν ἔσω ἄνθρωπον, Eph. iii. 16: ἀποθέσθαι τὸν παλαιὸν ἄνθρωπον....καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, iv. 22, 24: ἀπεκ-

δυσάμενοι τὸν παλαιὸν ἄνθρωπον, Col. iii. 9: ὁ κρυπτός τῆς καρδίας ἄνθρωπος, 1 Pet. iii. 4.

καταργηθῇ] see note on iii. 3. τὸ σῶμα τῆς ἁμαρτίας] i. e., the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death; mastering its sinful promptings in the power of a new life derived from Christ in heaven. See Col. ii. 11: ἐν ᾧ [Χριστῷ] καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός...συνταφέντες αὐτῷ κ.τ.λ. Cf. vii. 24: τοῦ σώματος τοῦ θανάτου τούτου. 1 Cor. xv. 44: σῶμα ψυχικόν opposed to σῶμα πνευματικόν. Phil. iii. 21: τὸ σῶμα τῆς ταπεινώσεως ἡμῶν contrasted with τῷ σώματι τῆς δόξης αὐτοῦ.

7. ὁ γάρ] *A dead man has done with sin: he cannot commit it.*

δεδικαίωται] from the sense of *absolving, declaring to be free from a charge* (with ἀπό, Act. xiii. 39), comes that of *setting free* generally. δικαιοῦν here is

δὲ ἀπεθάνομεν σὺν  
 συνζήσομεν αὐτῷ· ἐκ  
 ἐκ νεκρῶν οὐκέτι ἂ  
 οὐκέτι κυριεύει. ὁ  
 ἀπέθανεν ἐφάπαξ·  
 καὶ ὑμεῖς λογίζεσθ  
 ἁμαρτία, ζῶντας δὲ  
 Μὴ οὖν βασιλευέτα  
 ὑμῶν σώματι εἰς τὸ  
 αὐτοῦ· μηδὲ παριστ

11. εἶναι.

equivalent to ἐλευθεροῦν in  
 See note on δικαίωμα, i. 32.

8. συνζήσομεν] See note  
 v. 5.

9. οὐκέτι ἀποθνήσκει] *once passed, is passed for*  
 Heb. ix. 27: ἀπόκειται τοῦ  
 θρόνους ἅπαξ ἀποθανεῖν. *It*  
*so with Christ: it is so with*  
*if we die with Him once,*  
*follows.*

10. ὁ γάρ] *whereas, in*  
*He died; as for His dying.*

ii. 20: ὁ δὲ νῦν ζῶ ἐν σαρι  
 πίστει ζῶ κ.τ.λ.

τῇ ἁμαρτίᾳ] *literally, in*  
*tion to sin; the nature of*  
*relation being defined by*  
*sense: here, therefore, in*  
*for sin: the dative as in Ga*  
 12: ἵνα μὴ τῷ σταυρῷ τοῦ  
 τοῦ δυνάμει.

ἐφάπαξ] Heb. vii. 27: 1

ἀδικίας τῇ ἁμαρτία, ἀλλὰ παραστήσατε ἑαυ-  
τοὺς τῷ Θεῷ ὥσει ἐκ νεκρῶν ζῶντας, καὶ τὰ  
14 μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία  
γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον,  
ἀλλὰ ὑπὸ χάριν.

15 Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ  
16 νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἶδατε

ριστάναι) is, *to place beside, present*; whether as an offering, instrument, guard, attendant, visitor, &c.: *e. g.*, Matt. xxvi. 53: παραστήσει μοι πλείω δώδεκα λεγεῶνας ἀγγέλων (as a defence). Luc. ii. 22: ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ (said of the Presentation in the Temple). Act. i. 3: οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν (of the appearances after the Resurrection). Rom. xii. 1: παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν (of the sacrifice of a Christian life). 2 Cor. iv. 14: ἡμᾶς σὺν Ἰησοῦ ἐγερῇ καὶ παραστήσει σὺν ὑμῖν (of God presenting the redeemed to Himself hereafter). Eph. v. 27: ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν (of Christ similarly presenting the Church to Himself). Col. i. 28: ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ (of the Apostle presenting his converts hereafter to God). 2 Tim. ii. 15: σπουδασον σεαυτὸν δόκιμον

παραστήσαι τῷ Θεῷ (of the minister or individual Christian presenting himself to God). In the present passage it occurs five times, in the sense of *presenting for use or service*. παριστάνετε expresses repetition, habit, continuance; παραστήσατε, a single irrevocable act of surrender.

14. οὐ γάρ] with a deep insight into the heart, the substitution of a system of *grace* (free, gratuitous, acceptance) for one of *law* is spoken of as a motive not for greater licence but for greater holiness. Cf. 1 Cor. xv. 56: ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

ὑπὸ ν...ὑπὸ χ.) see note on iii. 9. Thus Matt. viii. 9: ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. 1 Cor. ix. 20: μὴ ὦν αὐτὸς ὑπὸ νόμον. Gal. iii. 10: ὑπὸ κατάραν εἰσίν. ibid. 25: οὐκέτι ὑπὸ παιδαγωγὸν ἐσμὲν. iv. 2: ὑπὸ ἐπιτρόπους ἐστί.

16. οὐκ οἶδατε] *we have a choice of masters; but a master*

ὅτι ὧ̄ παριστάνετε ἑαυ  
 δοῦλοί ἐστε ὧ̄ ὑπακο  
 θάνατον, ἢ ὑπακοῆς εἰ  
 τῷ Θεῷ, ὅτι ἦτε δούλ  
 σατε δὲ ἐκ καρδίας εἰ  
 διδαχῆς. ἐλευθερωθέντι

16. om. *eis* θάνατον.

*we must have, and we cannot*  
*serve two. Matt. vi. 24: οὐδε*  
*δύναται δυοὶ κυρίοις δουλεῖν*  
*κ.τ.λ.*

[ἁμαρτίας ... ὑπακοῆς] the  
 choice offered is that between  
 the service of *sin* and the se  
 vice of *obedience*; i. e., of ob  
 dience to the *right* master. W  
 might express it as between *sin*  
 and *duty*.

[*eis* θ....*eis* δ.] *resulting in*  
*death....resulting in* righteou  
 ness.

17. ὅτι ἦτε] See note c  
 iv. 19. In classical Greek the  
 addition of μέν after ἦτε would  
 make the sense clear. "*I thank*  
*God that, though (whereas) ;*  
*were once slaves of sin, yet now*  
*am free.*"

[ὑπηκούσατε] a single act  
 at the time of conversion.

[*eis* ὃν π. τ.] for τύπῳ διδαχ  
*eis* ὃν παρεδόθητε.

[τύπον] τύπος is (1) a *mark*  
 or *impression*; as Joh. xx. 2  
 τὸν τύπον τῶν ἡλῶν (2) a *form*  
 or *figure*; as Act. vii. 43: το  
 τύπους οὓς ἐποιήσατε προσκυν



19 ἐδουλώθητε τῇ δικαιοσύνῃ. ἀνθρώπινον λέγω  
 διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ  
 παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρ-  
 σίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν  
 παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιο-  
 20 σύνῃ εἰς ἀγιασμόν. ὅτε γὰρ δούλοι ἦτε τῆς  
 21 ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν  
 καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;  
 22 τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθε-  
 ρωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ  
 Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ  
 23 τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρ-

19. *om.* εἰς τὴν ἀνομίαν.21. *τ.* μὲν γ.

19, 20, 22: ἁμαρτία is opposed successively to Θεός (vv. 11, 22), to ὑπακοή (v. 13), to δικαιοσύνη (here and in v. 20); while in v. 19 ἁμαρτία is replaced by ἀκαθαρσία καὶ ἀνομία.

19. ἀνθρώπινον λέγω] I use a human comparison, because of that natural infirmity which makes you slow to apprehend spiritual things. And I repeat it: ὥσπερ γάρ, &c. Gal. iii. 15: ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην κ.τ.λ.

σαρκός] σάρξ, the opposite of πνεῦμα, includes not only the σῶμα but the ψυχή also. In Gal. v. 19—21, amongst τὰ ἔργα τῆς σαρκός are enumerated ἐρις,

ζῆλος, θυμοί, φθόνοι, as well as ἀκαθαρσία, μέθαι, κῶμοι, &c.

εἰς τὴν ἀνομίαν] so as to practise iniquity.

20. τῇ δ.] in relation to.

21. τίνα οὖν] it is true that, while you served sin, you were not under the restraints of holiness:—well then, was it a happy life? did it repay you?

καρπὸν] advantage, profit. So in v. 22. Phil. i. 22: τοῦτό μοι καρπὸς ἔργου.

ἐφ' οἷς] i. e., ἐκείνων ἐφ' οἷς.

τὸ γὰρ τέλος] Phil. iii. 19: ὣν τὸ τέλος ἀπώλεια.

23. τὰ γάρ] sin gives wages; the ruin which follows it is fairly earned: but the Christian's reward is, after all,

τίας θάνατος· τὸ  
 ώνιος ἐν Χριστῷ·  
 Ἡ ἀγνοεῖτε, ἀ  
 λαλῶ, ὅτι ὁ νόμ  
 ὅσον χρόνον ζῇ;  
 ἀνδρὶ δέδεται νό  
 κατήργηται ἀπὸ

a gift. See Luc. xvii.  
 ποιήσητε πάντα τὰ δι  
 ὑμῖν, λέγετε ὅτι Δοῦλο  
 ἔσμεν κ.τ.λ.

ὁψώνια] applied to  
 pay, in Luc. iii. 14 :  
 τοῖς ὁψωνίοις ὑμῶν. 1 C  
 τίς στρατεύεται ἰδίῳις  
 ποτέ; more generally  
 xi. 8: λαβὼν ὁψώνιον  
 ὑμῶν διακονίαν.

VII. 1—6. The sta  
 vi. 14, οὐκ ἔστε ὑπὸ νόμ  
 has been cleared, in vi  
 from its apparently ar  
 consequences) require  
 explanation and proof  
*not follow, because a p  
 once been under a cer  
 gation, that therefore th  
 tion should be perpetua  
 e. g., is bound to her  
 while he lives: but his  
 leases her. Death break  
 bonds: whether it be th  
 the person bound, or c  
 son to whom the other*  
 Thus, while the mor  
 application of the co  
 would have introduced

οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν  
 γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,  
 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι  
 4 αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. ὥστε,  
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ  
 διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι  
 ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-

ity) of her husband. For καταργεῖν see note on iii. 3. From the sense of abolishing, destroying, comes that of cutting off or severing from: as here, and v. 6. Gal. v. 4: κατηργήθητε ἀπὸ τοῦ Χριστοῦ.

3. χρηματίσει] χρηματίζειν is properly, to transact business as; and so, to pass for; to be regarded or called. See Act. xi. 26: ἐγένετο δὲ...χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. For a different sense of χρηματίζειν, see note on xi. 4.

4. ὥστε] See note on vv. 1—6. The precise comparison would have been, *As the death of the husband releases the wife, so the death (abolition) of the law has released you.* But the latter clause is reversed (to suit the view of chap. vi.) and becomes, not, *the law is dead to you*, but, *you are dead to the law.*

ἐθανατώθητε] were put to death in relation to the law, by the body of Christ. See note on

vi. 4. *United as you are to Christ, you died when He died—in His person.* The essence of this union is the possession of Christ's Spirit; the moment of its bestowal, Baptism received in repentance and faith.

γενέσθαι ἐτέρῳ...καρποφορῶμεν] still retaining the figure of marriage; as in γενομένην ἀνδρὶ ἐτέρῳ in v. 3. For this use of καρπός cf. Luc. i. 42. Act. ii. 39. *Union with Christ in His death involves union with Him in His present life after death; and that union bears fruit to the praise and glory of God.* For the sense of καρποφορεῖν, see Gal. v. 22: ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία κ.τ.λ. For the word, in its original sense, Mar. iv. 28: αὐτομάτῃ ἡ γῆ καρποφορεῖ and in its metaphorical use, Matt. xiii. 23. Mar. iv. 20. Luc. viii. 15. Col. i. 6: [τὸ εὐαγγέλιον] καρποφορούμενον καὶ αὐξανόμενον. Ibid. 10: ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες.

φορήσωμεν τῷ Θεῷ.  
 τὰ παθήματα τῶν  
 ἐνηργεῖτο ἐν τοῖς μ  
 φορηῇσαι τῷ θανάτῳ·  
 τοῦ νόμου, ἀποθανόν

5. ἡμεν ἐν τῇ σαρκί] ἐ  
 σαρκί εἶναι is the opposit  
 ἀποθανεῖν (v. 6). Cf. 2 Cor. :  
 where St Paul speaks of  
 self as ἐν σαρκί περιπατῶν, th  
 not κατὰ σάρκα στρατευόμε  
 Gal. ii. 20: where St Paul sp  
 of himself as ἐν σαρκί ζῶν, th  
 already, in another sense (v  
 ἀποθανόν. Phil. i. 22, 24: w  
 τὸ ζῆν ἐν σαρκί and τὸ ἐ  
 νειν ἐν τῇ σαρκί are used as  
 onyms for τὸ ζῆν and  
 trasted with τὸ ἀποθανεῖν (v.  
 1 Pet. iv. 2: where ἐν  
 βῶσαι is opposed to ἐν  
 παθεῖν (v. 1). *When we we  
 the flesh*, is, *when we were a  
 contrasted with, now tha  
 have died* in virtue of our u  
 with Him who has died  
 risen again.

τὰ παθήματα] explaine  
 Gal. v. 24: οἱ δὲ τοῦ Χρι  
 Ἰησοῦ τὴν σάρκα ἐσταύρωσαι  
 τοῖς παθήμασιν καὶ ταῖς ἐπιθυ  
 In these two passages πάθη  
 used (like πάθος, i. 26. Col. i  
 1 Thess. iv. 5) for *passion*:  
 where for *suffering*, as viii. 1:  
 τὰ διὰ τοῦ νόμου] expla  
 in vv. 7—25.  
 ἐνηργεῖτο] (1) ἐνεργεῖν (τ

δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐν μὴ διὰ

6. om. ἡμᾶς.

ζήσω. The English Version (*that being dead wherein we were held*) is made from the (unsupported) reading ἀποθανόντος· *that law in which we were held having itself died*: but see notes on v. 1—6 and on v. 4.

κατειχόμεθα] *we were detained or held fast*: so κατέχειν in Luc. iv. 42. viii. 15. 1 Cor. vii. 30. 2 Thess. ii. 6, 7. &c. For the sense, cf. Gal. iii. 23: ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μ. πίστιν α. iv. 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλευμένοι.

ὥστε] *the result and object of this death to the law is, not our freedom from God's service, but a change in its nature.*

ἐν καινότητι] *literally, in newness (consisting) of spirit, and not in oldness (consisting) of letter: i.e., in a new state, of which the essence is spirit (a new spirit, a soul quickened and animated by the presence of the Holy Spirit), instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on ii. 29: ἐν πνεύματι οὐ γράμ-

ματι. For καινότης, see note on vi. 4. For παλαιότης (only found here) cf. 2 Cor. iii. 14: τῆς παλαιᾶς διαθήκης. Heb. viii. 13: ἐν τῷ λέγειν καινὴν [διαθήκην] πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμού.

7—25. τί οὖν κ.τ.λ.] *the expression in v. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, might seem to impugn the holiness of God's law. But it is not so. The fault lies, not in the law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that ἡ ἐντολὴ ἢ εἰς ζωὴν proves eventually εἰς θάνατον.*

7. τί οὖν] *when I speak of sinful passions working through the Law, I do not mean that the Law is sin, or can reasonably be charged with causing sin: but this I say, that by the Law is the knowledge of sin.* See iii. 20.

ἀλλὰ] *after μὴ γένοιτο, as in v. 13 and xi. 11: but, or, but I do say. The Law does not create sin: sin—the radical evil, which is self-will and estrangement from*

νόμου· τήν τε γὰρ ἐν  
νόμος ἔλεγεν, Οὐκ ἐν  
λαβοῦσα ἡ ἁμαρτία  
σατο ἐν ἐμοὶ πάσαν  
μον ἁμαρτία νεκρά.  
ποτέ· ἐλθούσης δὲ τῆς  
ζησεν, ἐγὼ δὲ ἀπέθαι  
τολή ἢ εἰς ζώην, αὖ  
ἁμαρτία ἀφορμὴν λ

God—is there, in the heart,  
along: but the Law reveals, a  
(in a certain sense) provokes it  
οὐκ ἔγνων εἰ μὴ] *I did not*  
know sin except by, &c. i.e., *I only*  
*my knowledge of sin to the Law*  
τήν τε γάρ] τε, as if another  
example were to follow with κ  
οὐκ ᾔδειν] *I should not have*  
been conscious of its sinfulness  
nor perhaps of its strength.

ἔλεγεν] Ex. xx. 17: LXX.

8. ἀφορμὴν δὲ λαβοῦσα]  
*evil heart seizes upon the prohi-*  
*tion as the occasion of showing*  
*enmity to the Lawgiver.*

νεκρά] sin requires a law  
give it scope and energy: in  
sence and principle it may exist  
prior to law, but not in activity  
*without a law sin is dormant.*

9. ἐγὼ δέ] If the statement  
is taken quite literally, it is  
supposed case; that of a man  
fallen indeed, but not yet placed  
under a definite dispensation like  
the Law of Moses, and the

12 ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε  
 ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία  
 13 καὶ ἀγαθή. τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνα-  
 τος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ  
 ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη  
 θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτω-  
 14 λὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἶδαμεν γὰρ  
 ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ σάρκινός

14. οἶδ. δέ.

a starting-point, an occasion or opportunity. Thus ἀφορμὴν δι-  
 δόναι, 2 Cor. v. 12. 1 Tim. v. 14.  
 ἀφορμὴν ἐκκόπτειν and ἀφορμὴν  
 θέλειν, 2 Cor. xi. 12. εἰς ἀφορμὴν  
 τῇ σαρκί, Gal. v. 13.

ἐξηπάτησεν] misled, seduced.  
 2 Cor. xi. 3: ὁ ὄφεις ἐξηπάτησεν  
 Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ. 1  
 Tim. ii. 14: ἡ δὲ γυνὴ ἐξαπατη-  
 θεῖσα ἐν παραβάσει γέγονεν. Heb.  
 iii. 13: ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν  
 τις ἀπ' αὐτῆς τῆς ἁμαρτίας. All sin  
 is committed under a deception,  
 momentary at least, as to the  
 amount of satisfaction to be found  
 in it, the excuse to be made for  
 it, and the probability of its  
 punishment.

δι' αὐτῆς] see notes on 8, 9.

ἀπέκτεινεν] exposed me to the  
 penalty of death; condemned,  
 ruined me. Thus 2 Cor. iii. 6:  
 τὸ γὰρ γράμμα ἀποκτείνει. Here  
 sin is said to do by the Law,  
 that which there the Law itself  
 is said to do.

12. ὥστε] the μὲν shows  
 that the sentence is interrupted  
 by the question in v. 13. The  
 full construction would have  
 been, ἡ δὲ ἁμαρτία διὰ τοῦ ἀγαθοῦ  
 μοι κατεργάζεται θάνατον, or the  
 like. So that, though the law is  
 holy, yet sin perverts it into a  
 means of death.

13. τὸ οὖν] it is not (strictly  
 speaking) the good and holy Law  
 of God that proved death to me;  
 but it is rather, that sin, to show  
 its malignant character, seized  
 upon that holy Law, and turned  
 it into an instrument of ruin.

ἵνα γένηται] an expansion of  
 ἵνα φανῇ ἁμαρτία above. That  
 thus the Law might be the means  
 of exposing the exceeding sinful-  
 ness of sin—its power of per-  
 verting even good into evil.

14. πνευματικὸς ἐστίν] the  
 Law has to do with the spirit;  
 requires for the satisfaction of  
 its demands, a spiritual mind;  
 the mind of a renewed man (see

## VI.

εἰμι, πεπραμένος ὑπὸ  
 ἐργάζομαι οὐ γινώσκ  
 πράσσω, ἀλλ' ὃ μισῶ  
 θέλω τοῦτο ποιῶ, σύμ  
 νυνὶ δὲ οὐκέτι ἐγὼ κα  
 οἰκοῦσα ἐν ἐμοὶ ἁμαρτ  
 ἐν ἐμοί, τοῦτ' ἔστιν  
 τὸ γὰρ θέλειν παράκι  
 ζεσθαι τὸ καλὸν οὐ  
 θόν, ἀλλὰ ὃ οὐ θέλω κ

15.

viii. 4): *whereas I*—speaking  
 one under the Law—either ge  
 rally, or of his own past ex  
 perience when he was so—*am* (  
 spiritual, not renewed, but) *c*  
*nal*, a creature of sense &  
 earth. The language of viii  
 &c. shows that St Paul is  
 speaking here of his present st  
 as a Christian.

σάρκινος] distinguished fr  
 σαρκικός (properly) as *of fl*  
 from *fleshly*: *one in the fi*  
 from *carnal*. Thus 2 Cor.

3: ἐν πλαξὶ καρδίας σαρκίν  
 2 Cor. x. 4: τὰ γὰρ ὅπλα  
 στρατείας ἡμῶν οὐ σαρκικά.

πεπραμένος ὑπὸ] *enslaved*  
*sin*, as by regular sale and tra  
 fer.

15. γινώσκω] properly, *t*  
*knowledge of, recognize, and*  
*reflect upon with acquiesce*



ὁ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.  
 21 εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν  
 22 τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος

23. om. ἐν αὐτῷ.

*I am overborne by the violence of an alien inmate.*

21. εὐρίσκω] *the rule then of my being* (while in this state) *I find to be this; that I who would do right have only wrong at command.* νόμος is here the rule, system, or method, of the life actually lived.

22. συνήδομαι] *the inward man, the true self, the ἐγὼ of v. 17, &c., approves of God's Law, and admires its holiness.* For τὸν ἔσω ᾧ. see note on vi. 6.

23. ἕτερον νόμον] *another and a different rule of conduct, which uses the bodily organs as so many instruments of warfare against that Divine law which my inner mind approves and would obey. And the result is, my captivity, the subjugation of my better self, practically,*

*to this other law—the law of sin.*

αἰχμ. με ἐν τῷ ν.] *leading me captive in* (as if *encircled by the chains of*) *the law of sin, &c.* The ἕτερον νόμον above and the τῷ νόμῳ here are the same: as if it were, *I see another law...leading me captive in its chains.* For αἰχμαλωτίζειν, see Luc. xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 [*αἰχμαλωτεύοντες*, as Eph. iv. 8].

24. ταλαίπωρος] *the body* (called here *this body of death*, this dead or dying body; see note on vi. 6) is throughout life unredeemed, unrenewed: its redemption is future; see viii. 23. Its evil desires may be mastered; but they *exist* still. Hence even a Christian, though not πεπραμένος ὑπὸ τὴν ἁμαρτίαν, has reason to long for the resurrection. See viii. 23.

## VII. 2

τοῦ θανάτου τούτου;  
Χριστοῦ τοῦ κυρίου ἡμ  
τῷ μὲν νοῦ δουλεύω  
νόμῳ ἁμαρτίας.

Οὐδὲν ἄρα νῦν κα  
Ἰησοῦ. ὁ γὰρ νόμος τ

25. χάρις] for promis  
mastery over the body in th  
life, and for its promised tran  
formation hereafter.

αὐτὸς ἐγώ] *even I*, thou  
set free from the bondage of s  
and death (viii. 2), have no e  
emption as yet from the snai  
of an unrenewed body: it mu  
still be kept under and broug  
into subjection (1 Cor. ix. 2  
by the power of a renewed s  
rit. Thus the above descripti  
of a life of conflict and misery  
though not *written* of St Pau  
*Christian* experience, but of  
earlier state—has its applic  
tion, in various degrees, even  
a Christian's life.

VIII. 1, &c. A resumpti  
(from v. 11 of chap. v.) of t  
subject of the consequences  
Christ's redemption to those w  
believe. Several digressions ha  
intervened; the parallel betwe  
Christ and Adam (v. 12—20)  
the answer to the possible char  
of Antinomianism (vi. 1—2);  
the illustration of the asserti  
“Ye are not under the la  
(vii. 1—6); the description

Χριστῷ Ἰησοῦ ἡλευθέρωσέν με ἀπὸ τοῦ νόμου  
3 τῆς ἁμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνα-  
τον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ  
Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρ-

kind: as in iii. 27: νόμον πίσ-  
τεως. vii. 23: ἕτερον νόμον...  
τῷ νόμῳ τοῦ νοός μου...τῷ νόμῳ  
τῆς ἁμαρτίας. ix. 31: νόμον δι-  
καιосύνης. Jac. i. 25: νόμον τέ-  
λειον τὸν τῆς ἐλευθερίας. The  
contrast resembles that in Jer.  
xxxii. 31—33.

ἡλευθέρωσεν] the aorist indi-  
cates the reference to the *one*  
*marked* bestowal of the Holy  
Spirit upon him in Baptism.

3. τὸ γάρ] the body, with  
its affections and lusts (Gal. v.  
24), was the great hindrance to  
human obedience: Christ as-  
sumed that body, to obey in it,  
and be sacrificed in it: thus did  
He introduce a possibility of  
obedience for those who will  
accept it.

τὸ γὰρ ἀδύνατον] may be  
called an accusative in apposi-  
tion with the sentence: *a thing*  
*which the Law could not do*: as  
xii. 1: τὴν λογικὴν λατρείαν ὑμῶν.  
But its real force is more clearly  
seen by paraphrasing the verse  
thus: *For that which the Law*  
*could not do—that in which it*  
*was weak through the flesh—God*  
*did (effect) by sending His*  
*own Son...namely, condemned*  
*sin in the flesh.*

ἐν ᾧ] *wherein, in which point*  
*or respect*: as Heb. vi. 17: ἐν ᾧ  
περισσότερον βουλόμενος ὁ Θεός  
κ. τ. λ. 1 Pet. i. 6: ἐν ᾧ ἀγαλ-  
λάσθε κ. τ. λ. 1 Pet. iv. 4: ἐν  
ᾧ ξενίζονται κ. τ. λ. It has the  
sense of *whilst*, in Mar. ii. 19.  
Luc. v. 34. xix. 13 (ἐν ᾧ ἔρχομαι  
literally, *while I am coming*;  
i. e. *till I come*). Joh. v. 7. The  
sense of *in that, because*, though  
at first sight appropriate here,  
appears to want confirmation.

ἡσθένει] both in point of  
*motive* and of *power* to obey it;  
contrasted with the Gospel,  
which supplies a constraining  
motive, the love of Christ, and  
also offers a new Spirit.

ἐν ὁμοιώματι σ. ἀ.] *in like-  
ness of flesh of sin; in a body*  
*like that of sinful men*. Cf. Phil.  
ii. 7: ἐταπείνωσεν ἑαυτὸν μορφῇ  
δούλου λαβὼν, ἐν ὁμοιώματι ἀν-  
θρώπων γενόμενος, καὶ σχήματι  
εὐρεθεὶς ὡς ἄνθρωπος κ. τ. λ. where  
(as here) ὁμοιώματι, like *μορφῇ*,  
implies, not a mere *semblance*  
of humanity, but an actual *com-  
ing in the flesh* (1 Joh. iv. 2, 3:  
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-  
θότα): as Heb. ii. 17: ὥφειλεν  
κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιω-  
θῆναι.

## VIII.

κὸς ἁμαρτίας καὶ περὶ ἁ  
ἁμαρτίαν ἐν τῇ σαρκί,  
νόμου πληρωθῇ ἐν ἡμῶν  
περιπατοῦσιν ἀλλὰ κατὰ

περὶ ἁμαρτίας] with *θυσίαν* understood, *a sin-offering*. Thus Heb. x. 6, 8 (Ps. xl. 6: lxx): ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ᾔδόκησας κ. τ. λ.

κατέκρινεν] not only, *condemned as sinful*, but, *passed sentence of death upon*, and left it, as a condemned criminal, awaiting the moment of final execution. The sacrifice of Christ destroyed (for all who believe in Him) the *dominance* of sin over the body (ἐν τῇ σαρκί), and guaranteed its final *extirpation*. For κατακρίνειν in this emphatic sense, cf. Matt. xxvii. 3: ἰδὼν ... ὅτι κατεκρίθη.

4. ἵνα] *that thus the requirement of the Law* (which by itself could not secure human obedience) *might be satisfied in the hearty and spiritual holiness of those who are raised above sense and earth by the possession of a Divine Spirit*. Though a Christian is not under the Law as his *express rule of life*, yet he obeys it, in a higher form, and in the power of a higher principle. For δικαίωμα, see note on i. 32.

κατὰ σάρκα] here σὰρξ alone is opposed to πνεῦμα, as elsewhere ψυχή is: see 1 Cor. ii. 14,

σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ  
 6 κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρό-  
 νημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ  
 7 πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα  
 τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ  
 8 Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. οἱ  
 δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται.  
 9 ὑμεῖς δὲ οὐκ ἐστέ ἐν σαρκί, ἀλλὰ ἐν πνεύματι,  
 εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις  
 πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐ-  
 10 τοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν

Mar. viii. 33. Phil. iii. 19: οἱ  
 τὰ ἐπίγεια φρονούντες. Col. iii.  
 2: τὰ ἄνω φρονεῖτε.

6. τὸ γάρ] *a wide difference;*  
*for, &c.*

τὸ φρόνημα τῆς σαρκὸς] *the*  
*sentiment (thought and feeling) of*  
*those who φρονοῦσι τὰ τῆς σαρκὸς.*

7. διότι] *a worldly mind*  
*must be ruin; because it is a*  
*state of enmity towards God;*  
*and they who hate God, their*  
*Creator and Judge, must perish.*

ἔχθρα εἰς Θεόν] v. 10: εἰ  
 γὰρ ἔχθροὶ ὄντες κατηλλάγημεν  
 τῷ Θεῷ. Jac. iv. 4: οὐκ οἴδατε  
 ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ  
 Θεοῦ ἐστίν;

8. οἱ δὲ ἐν σαρκὶ ὄντες] See note  
 on vii. 5: ὅτε γὰρ ἡμεν ἐν τῇ  
 σαρκί. *They who are in flesh—*  
*they who know no other life*  
*than that of this present being*

—they who have not died and  
 risen again in Christ—cannot  
 please God. Cf. v. 10.

9. οὐκ ἐστέ ἐν σαρκί] see  
 again vii. 5, 6: ὅτε γὰρ ἡμεν  
 κ.τ.λ. νυνὶ δὲ...ἀποθανόντες...  
 ὥστε δουλεύειν ἐν καινότητι πνεύ-  
 ματος.

εἴπερ πνεῦμα Θεοῦ] *if at least*  
*a Divine Spirit dwells in you.*  
 It is the possession of the Holy  
 Spirit, which transfers a man  
 from being ἐν σαρκί to being ἐν  
 πνεύματι. See note on v. 4.

εἰ δέ τις...αὐτοῦ] parenthe-  
 tical; and v. 10 proceeds with-  
 out regard to it.

10. εἰ δὲ Χριστός] the three  
 expressions, πνεῦμα Θεοῦ, πνεῦμα  
 Χριστοῦ, and Χριστὸς ἐν ὑμῖν,  
 are evidently synonymous.

τὸ μὲν σῶμα] explained by  
 vi. 11, &c. λογίζεσθε ἑαυτοὺς

## VII

διὰ ἁμαρτίαν, τὸ δὲ π  
 εἰ δὲ τὸ πνεῦμα τοῦ  
 νεκρῶν οἰκεῖ ἐν ὑμῖν,  
 κρῶν ζωοποιήσκει καὶ  
 διὰ τὸ ἐνοικεῖν αὐτοῖ  
 Ἄρα οὖν, ἀδελφο  
 σαρκὶ τοῦ κατὰ σάρκα

II. om. τότε.

νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶν  
 δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. C  
 iii. 3: ἀπεθάνετε γάρ, καὶ ἡ ἡ  
 ὑμῶν κέκρυπται σὺν τῷ Χρισ  
 τῷ Θεῷ. *The body, with*  
*passions and lusts, is as a de*  
*thing—powerless to enforce*  
*desires—because of sin: death*  
*the doom of sin, and the Chi*  
*tian, united to Christ crucif*  
*and risen, anticipates that s*  
*tence, and regards himself*  
*having already died: while*  
*spirit, the renewed soul, is l*  
*all vigour and energy, beca*  
*of righteousness; because*  
*that forgiveness and accepta*  
*through Christ, which bring*  
*into union with God the sou*  
*of life.*

II. εἰ δὲ τό] *and, though*  
*this life the body is unreneu*  
*and therefore to be treated by*  
*Christian as if it were alrea*  
*laid aside in death (see v. :*  
*yet its turn also shall come:*  
*who raised Christ from the gr*  
*shall in due time raise us.*

ζητε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς  
 14 πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι  
 γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ  
 15 εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν  
 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν  
 16 ᾧ κρίζομεν, Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ πνεῦμα  
 συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα

79: τοῦ κατευθίνει τοὺς πόδας ἡμῶν. ii. 24: καὶ τοῦ δοῦναι θυ-  
 σίαν κατὰ τὸ εἰρημένον. xxii. 31:  
 ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι.  
 Rom. vi. 6: τοῦ μηκέτι δουλεύειν  
 ὑμᾶς τῇ ἁμαρτίᾳ. &c. &c.

13. εἰ γὰρ κ. σ. ζῆτε] Gal.  
 xi. 8: ὅτι ὁ σπεύρων εἰς τὴν σάρ-  
 κα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει  
 φθοράν· ὁ δὲ σπεύρων εἰς τὸ πνεῦ-  
 μα ἐκ τοῦ πνεύματος θερίσει ζωὴν  
 αἰώνιον.

πνεύματι] *by (the instrumentality of) spirit.* The πνεῦμα is the soul as quickened and inhabited by the Holy Spirit (see note on v. 4): what is done therefore by the πνεῦμα is done by the agency of the Holy Spirit: the difference is but one of expression.

τὰς πράξεις τ. σ.] Col. iii. 9: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

14. ὅσοι γάρ] in confirmation of ζήσεσθε sons of God must be immortal.

15. οὐ γάρ] *I say "sons;" for, &c.*

ἐλάβετε] *the spirit which ye*

*received (in becoming Christians) was one not of slaves, but of adopted sons.* See Gal. iv. 6, 7: ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρίζον, Ἀββᾶ, ὁ πατήρ· ὥστε οὐκέτι εἰ δοῦλος, ἀλλὰ υἱός.

δουλείας πάλιν] Gal. iv. 24: δύο διαθήκαι, μία μὲν...εἰς δουλείαν γεννώσα.

υἱοθεσίας] Gal. iv. 5: ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. Eph. i. 5: προσρίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.

ἐν ᾧ] *under whose influence the cry of our hearts is, "Our Father."*

Ἀββᾶ] the Hebrew synonym of ὁ πατήρ. It occurs also in Mar. xiv. 36: καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατό σοι. Gal. iv. 6.

16. αὐτὸ τὸ πνεῦμα] *in prompting this feeling towards God, the Holy Spirit ratifies the assurance of our own spirit, &c.* For συνμαρτυρεῖν, see note on ii. 15.

## VI

Θεοῦ. εἰ δὲ τέκνα, κί  
 μέν Θεοῦ, συνκληρονόμοι  
 πάσχομεν, ἵνα καὶ συ  
 Λογίζομαι γὰρ ὁ  
 τοῦ νῦν καιροῦ πρὸς  
 καλυφθῆναι εἰς ἡμᾶς.

17. εἰ δὲ τέκνα] *and the  
 lation of sons involves the ex  
 tation of an inheritance;  
 which we shall be associated  
 Christ; a union with Him  
 glory, demanding as its con  
 tion a union with Him now  
 suffering.* Gal. iv. 7: εἰ δὲ  
 καὶ κληρονόμος.

εἴπερ συνπάσχομεν] 2 I  
 ii. 11, 12: εἰ γὰρ συναπεθάνο  
 καὶ συζήσομεν· εἰ ὑπομένο  
 καὶ συνβασιλεύσομεν.

18. λογίζομαι γάρ] *as  
 is worth our while to submit  
 this condition; for, &c.*

οὐκ ἄξια πρὸς] *not worth  
 guarding in comparison w  
 ἄξια i. q. ἀξιώλογα.*

τοῦ νῦν καιροῦ] Mar. x.  
 νῦν ἐν τῷ καιρῷ τούτῳ, ὅρρ  
 το ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.  
 xviii. 30.

τὴν μέλλουσαν δ. α.] I  
 v. 1: ὁ καὶ τῆς μελλούσης ἀπ  
 λύπτεσθαι δόξης κοινωνός.  
*order here is as in Gal. iii.*  
 εἰς τὴν μέλλουσαν πίστιν ἀπ  
 λυφθῆναι.

εἰς ἡμᾶς] *not ἡμῖν, as the  
 we should only see the g  
 spoken of, but so as to re*



κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ  
 20 ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-  
 τάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα,  
 21 ἐπ' ἐλπίδι· ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσε-  
 ται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-  
 22 θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἶδαμεν  
 γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδί-  
 23 νει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοί,

ἀπεκδέχεται] *vv. 23, 25. 1 Cor. i. 7: ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Phil. iii. 20: σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. Heb. ix. 28: ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.*

20. ματαιότητι] *disappointment, frailty, emptiness, nothingness. Eccles. i. 2, &c. lxx. ματαιότης ματαιότητων, εἶπεν ὁ ἐκκλησιαστής, ματαιότης ματαιότητων, τὰ πάντα ματαιότης. The whole Book of Ecclesiastes is a commentary upon this verse.*

οὐχ ἐκούσα] *not by any choice or act of its own, but owing to the appointment of Him who for man's sin inflicted that subjugation to the power of corruption and of decay; a subjugation, however, not destined to be final, but brightened by the hope of a future restoration. The Fall of man involved the inferior creation also in its consequences: the "new heavens and new earth" will bring with them the rever-*

*sal of that derived doom. 2 Pet. iii. 13: καινούς δὲ οὐρανούς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Apoc. xxi. 1.*

21. αὕτη ἡ κτίσις] the contrast which follows in *v. 23*, ἀλλὰ καὶ αὐτοί, shows that *Christians* are not meant by this term (here and in *vv. 19, 20, 22*); neither can the finally *unbelieving* be interested in the hope here held out: it seems to follow that it denotes the inferior, the irrational, creation, so widely affected by man's conduct and condition. See note on *v. 19*.

τῆς δόξης τ. τ.) i. q. τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ, *v. 19. The manifested perfection of the children of God* is another expression for what is there called *the unveiling of the sons of God*.

22. συνωδίνει] the word implies not only, *suffers together*, but *suffers in hope of a joy to come*. See *Joh. xvi. 21*.

23. οὐ μόνον δέ] *sc. ἡ κτίσις.*

## VIII.

τὴν ἀπαρχὴν τοῦ πνεύματος  
αὐτοὶ ἐν ἑαυτοῖς στενάζο-  
χοι, τὴν ἀπολύτρωσιν  
τῇ γὰρ ἐλπίδι ἐσώθημεν·  
οὐκ ἐστὶν ἐλπίς· ὁ γὰρ  
πίζει; εἰ δὲ ὁ οὐ βλέπομεν  
τὴν ἀπεκδεχόμεθα.

23. om. ἡμεῖς.

τὴν ἀπαρχὴν τοῦ πν.] *the first fruits (of our inheritance), consisting of the Holy Spirit.* Thus 2 Cor. i. 22. v. 5: ὁ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος· explained by Eph. i. 13, 14: ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως.

στενάζομεν... τοῦ σ. ἡ.] 2 Cor. v. 2: ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες... καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνί στενάζομεν βαρυνόμενοι... ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Cf. 1 Cor. xv. 53: δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

νιοθεσίαν] i.e., the *manifestation* of our adoption (see v. 19) *by resurrection*: so Eph. i. 14. The *adoption itself* is *not* future: Gal. iv. 5, 6: ἵνα τὴν νιοθεσίαν ἀπολάβωμεν ὅτι δέ ἐστε υἱοὶ κ. τ. λ.

τὴν ἀπ. τοῦ σ.] called in Eph. i. 14, ἀπολύτρωσιν τῆς περιποιή-

- 26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἔρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ

26. προσευξόμεθα.

26. Ὡσαύτως δέ] may refer to v. 16: *as the Holy Spirit bears an inward witness to our sorship, so also He aids our weakness by supplying the deficiencies of our prayers.*

συναντιλαμβάνεται] ἀντιλαμβάνεσθαι (τινός) is to *lay hold of*, whether in the sense of *claiming, partaking in*, (as 1 Tim. vi. 2: οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι) or of *helping* (as Luc. i. 54: ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Act. xx. 35: δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων); in both which senses ἐπιλαμβάνεσθαι also is used (see, e.g., 1 Tim. vi. 12, 19, and Heb. ii. 16): συναντιλαμβάνεσθαι (τινί) is, to *lay hold of a thing* (as, e.g., a burden) *together with a person*, and so to *assist that person*; hence, generally, to *assist*: as here, τῇ ἀσθενείᾳ, and Luc. x. 40: εἰπὼν οἷν αὐτῇ ἵνα μοι συναντιλάβηται.

ὑπερεντυγχάνει] ἐντυγχάνει is, (1) to *chance upon, to meet with*; and hence (2) to *visit, apply to, intercede with*; whether with περί, as Act. xxv. 24: τοῦτον περί οὗ ἅπαν τὸ πλῆθος τῶν Ἰου-

δαίων ἐνέτυχόν μοι· or κατά, as xi. 2: ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ· or ὑπέρ, as v. 27: ἐντυγχάνει ὑπὲρ ἁγίων. v. 34: ὑπὲρ ἡμῶν. Heb. vii. 25: πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Hence ἔντευξις, 1 Tim. ii. 1. iv. 5. The verb ὑπερεντυγχάνειν is found only here. *The Holy Spirit intercedes with God for us in those unuttered yearnings which the Searcher of hearts recognizes as the breathing of His own Spirit, and therefore the expression of His own will.*

στεναγμοῖς] Act. vii. 34. ὁ ἔρευνῶν τὰς κ.] Apoc. ii. 23: ὅτι ἐγὼ εἰμι ὁ ἔρευνῶν νεφροὺς καὶ καρδίας.

27. τὸ φρόνημα τοῦ πνεύματος] not precisely as in v. 6: τί τὸ φ. τ. π. is i. q. τί φρονεῖ τὸ πνεῦμα· *what is the mind of the Holy Spirit*; there τὸ φ. τ. π. is the *mind of those who φρονοῦσι τὰ τοῦ πνεύματος.*

ὅτι κατὰ Θεόν] *because His intercession in behalf of Christians is always according to God; i.e., in accordance with the mind and will of God.* So 2 Cor. vii.

πνεύματος, ὅτι κατὰ  
ἀγίων. οἶδαμεν δὲ ὅτι  
πάντα συνεργεῖ ὁ Θεὸς  
πρόθεσιν κλητοῖς οὖν

28.

9—11: ἐλυπήθητε γὰρ κατὰ Θεόν  
... ἢ γὰρ κατὰ Θεὸν λύπη..  
κατὰ Θεὸν λυπηθῆναι ὑμᾶς.  
is nearly equivalent to κατὰ  
θέλημα τοῦ Θεοῦ in Gal. i.  
1 Pet. iv. 19. 1 Joh. v. 14.

28. οἶδαμεν δέ] *another group*  
of comfort: *all things must be*  
*in good to true Christians;*  
*they are the subjects of a definite*  
*and connected series of Divine*  
*acts of favour, commencing in*  
*past eternity, and to be consummated*  
*in a future.*

συνεργεῖ] if ὁ Θεός be  
reading, the sense is, *God does all*  
*things in co-operation with*  
*those who love Him; co-operates*  
*with (or assists) them in*  
*things; unto good to (for*  
*good of) those who are, &c.* M  
xvi. 20: τοῦ κυρίου συνεργούν  
καὶ τὸν λόγον βεβαιούντος. If  
Θεός be omitted, *All things*  
*operate with (aid, help) those who*  
*love God, for their good.* συν  
γεῖν occurs also 1 Cor. xvi.  
2 Cor. vi. 1. Jac. ii. 22.

πρόθεσιν] *purpose, deliberation*  
*resolution:* as Act. xi. 23:  
προθέσει τῆς καρδίας προσμέν  
τῷ κυρίῳ. Rom. ix. 11: ἵνα ἡ κ  
ἐκλογὴν πρόθεσις τοῦ Θεοῦ μέ

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐκ πολλοῖς  
 30 ἀδελφοῖς· οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδι-

respect to those (*whosoever they be*) who may eventually reach heaven,—a Christian will thankfully accept the language here employed. Eph. i. 3—14 is a parallel passage, somewhat expanded.

προέγνω] xi. 2: τὸν λαὸν αὐτοῦ ὃν προέγνω. 1 Pet. i. 20: Χριστοῦ, προγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ κ.τ.λ. Act. ii. 23: τοῦτον τῇ ὀρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον. 1 Pet. i. 2: [ἐκλεκτοῖς] κατὰ πρόγνωσιν Θεοῦ πατρός. The πρόγνωσις here corresponds to the πρόθεσις of v. 28 and Eph. i. 11. It expresses that *original and originating purpose* of God, which must be the ultimate cause of human salvation in each particular instance.

προώρισεν] *marked out, determined, beforehand*: the second step; the direct result of the originating purpose just mentioned. Eph. i. 5: προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ. *ibid.* 11: ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ κ.τ.λ.

συμμόρφους] *i. e.*, ὥστε εἶναι σ. A sufficient correction of any supposed antinomian tendency in this passage: those who are

*foreordained to eternal life are foreordained to holiness*—to bear the likeness of Christ. For συμμόρφους cf. 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. Phil. iii. 10: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ· where, as here, the idea of *moral or spiritual* resemblance predominates, as that of *corporeal* likeness (after resurrection) is expressed in 1 Cor. xv. 49: καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοῦκου, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. Phil. iii. 21: ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.

30. ἐκάλεσεν] *summoned, invited*: (the past tense still retained, to mark the *retrospective* character of this summary:) the third step; the actual conveyance of the Gospel invitation to those who have been already marked out as heirs of salvation. 2 Thess. ii. 13, 14: εἰλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν (a combination of the προέγνω and προώρισεν of *this* passage) ...εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν κ.τ.λ.

ἐδικαίωσεν] the fourth step; the immediate *acceptance and forgiveness* of those who believe and embrace the Gospel.

καίωσεν· οὓς δὲ ἐδι-  
ξασεν.

Τί οὖν ἐροῦμεν ἡ-  
μῶν, τίς καθ' ἡμῶν  
ἐφείσατο, ἀλλὰ ὑπὲρ  
αὐτόν, πῶς οὐχὶ καὶ  
χαρίζεται; τίς ἐγκα-

ἐδόξασεν] the fifth and  
step; the future recognition  
the sons of God, and their  
mission into glory. See  
on iii. 23. v. 2. For the  
see note on ἐκάλεσεν. For  
ζειν, cf. Joh. vii. 39: ὅτι Ἰ-  
σοῦδ' ἐπὶ ἐδοξάσθη. xii. 16:  
ἐδοξάσθη Ἰησοῦς. xiii. 31.  
1, 5: καὶ νῦν δόξασόν με  
Πάτερ, παρὰ σεαυτῷ τῇ δό-  
ξῃ εἶχον πρὸ τοῦ κόσμου  
παρὰ σοί. Act. iii. 13.

31. τί οὖν] *these things*  
*so—God being thus mani-*  
*engaged, by a whole chain*  
*consecutive interpositions, on*  
*side of us who believe—*  
*have we to fear? Nothing*  
*this life—nothing hereafter.*

32. ὅς γε... πῶς οὐχί] 1  
9, 10.

παρέδωκεν] see note on i  
χαρίζεται] 1 Cor. ii. 12  
εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ  
θέοντα ἡμῶν.

33. ἐγκαλέσει] the re-  
construction, ἐγκαλεῖν τί τι  
varied, even in classical G  
into ἐγκαλεῖν τινί, τινὶ περὶ

- 34 Θεὸς ὁ δικαίων· τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεὶς ἐκ νεκρῶν, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ  
 35 ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ  
 36 λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα

34. X. Ἰησοῦς.

om. ἐκ νεκρῶν.

om. καὶ pr.

1 Cor. i. 27, 28. Eph. i. 4: καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου.

Θεὸς ὁ δ.] *who shall dare to accuse, when it is God Himself who acquits? who is there to condemn, when He who died for us and rose again is no less a Person than Christ the Son of God?* Cf. Es. l. 7, 8: LXX. ἔγνω ὅτι οὐ μὴ αἰσχυρθῶ· ὅτι ἐγγίζει ὁ δικαίωσας με· τίς ὁ κρινόμενός μοι; With a note of interrogation after δικαίων and ἡμῶν, the sense becomes: *Who shall accuse? God, who already acquits? Who is there to condemn? Christ, who died, &c.?* With an interrogation at ἡμῶν only: *Who shall accuse? God is our absolver—who is our condemner? can it be Christ? Christ, who died for us, &c.?*

34. μᾶλλον δέ] *or rather.* Gal. iv. 9: νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.

ἐντυγχάνει] see note on v. 26.

35. τίς ἡμᾶς] *if not in dan-*

*ger of condemnation while we remain Christians, yet may not some one or something sever us from Christ?*

στενοχωρία] *straitness of space, difficulty, painful pressure:* ii. 9. 2 Cor. vi. 4. xii. 10. A stronger word than even θλίψις· see 2 Cor. iv. 8: θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι. The opposite of εὐρυχωρία· see Ps. xxxi. 8: LXX. οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ· ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

λιμὸς ἢ γυμνότης] 1 Cor. iv. 11: καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν [αἱ. γυμνητ.].

μάχαιρα] Heb. xi. 34: ἔφωγον στόματα μαχαίρας. ibid. 37: ἐν φόβῳ μαχαίρας ἀπέθανον.

36. καθὼς] a quotation (from Ps. xlv. 22: LXX.) to justify the strong expression ἢ μάχαιρα as a possible contingency.

θανατούμεθα ἃ. τ. ἡ.] 1 Cor. xv. 31: καθ' ἡμέραν ἀποθνήσκω. 2 Cor. iv. 11: αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα

ἔλην τὴν ἡμέραν, ἐλ  
σφαγῆς. ἀλλ' ἐν τ  
διὰ τοῦ ἀγαπήσαντος  
οὔτε θάνατος οὔτε ζ  
χαὶ οὔτε ἐνεστῶτα οὔ  
μεῖς οὔτε ὕψωμα οὔτι  
ἐτέρα δυνήσεται ἡμᾶς  
τοῦ Θεοῦ τῆς ἐν Χριστ  
Ἀλήθειαν λέγω ἐν

διὰ Ἰησοῦν. xi. 23: ἐν θανάτ  
πολλάκις.

σφαγῆς] *destined to slaug  
ter*: so Ps. xlv. 11: lxx. ἔδ  
καὶ ἡμᾶς ὡς πρόβατα βρώσεως.

37. ὑπερνικῶμεν] *the voi  
pound with ὑπέρ like othe  
formed by St. Paul; as ὑπερεκ  
ρισσοῦ* (Eph. iii. 20. 1 Thess. i  
10), ὑπερλίαν (2 Cor. xi. 5. xii. 1  
ὑπερπερισσεύειν (v. 20. 2 Cor. v  
4), ὑπερπλεονάζειν (1 Tim. i. 1.  
ἐκ).

38, 39. οὔτε θάνατος κ. τ. λ.  
an exhaustive enumeration  
all the influences which mig  
be supposed capable of effecti  
such a severance.

οὔτε ἀρχαί] *may include bo  
human authorities (as τὰς ἀρχ  
καὶ τὰς ἐξουσίας in Luc. xii. 1  
and still more (in connecti  
with ἄγγελοι) spiritual pow  
of evil; as in Eph. vi. 12: ἡ  
ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα  
σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, π  
τὰς ἐξουσίας, πρὸς τοὺς κοσμ*



συνμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν  
 2 πνεύματι ἁγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ  
 3 ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ἡυχόμεν γὰρ  
 ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ  
 τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ  
 4 σάρκα· οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἰοθεσία  
 καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ

4. ἡ διαθήκη.

1. ἐν Χριστῷ] the opposite of χωρὶς Χριστοῦ (Eph. ii. 12): *in Christ*, and therefore under the influence of Him who is the Truth. See note on viii. 1. Thus ἐν πνεύματι ἁγίῳ below.

συνμαρτυρ. τῆς συνειδ.] see notes on ii. 15. viii. 16.

2. ἀδιάλειπτος] 2 Tim. i. 3. Cf. Rom. i. 9, &c.

3. ἡυχόμεν] literally, *I was going to wish or pray: I should have done so, had it been possible: I could have wished.*

ἀνάθεμα] a devoted thing (as ἀνάθημα is a dedicated thing): always in a bad sense: see 1 Cor. xii. 3: λέγει Ἀνάθεμα Ἰησοῦς. xvi. 22: εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Gal. i. 8, 9: ἀνάθεμα ἔστω. With ἀπὸ τοῦ Χριστοῦ, it is, a thing (or person) severed from Christ as a κάθαρμα or purgamentum for others. Strictly taken, perhaps no Christian could wish this, for any object: but the impossibility of the wish prevents its being strict-

ly taken. It is precisely the prayer of Moses in Exod. xxxii. 32: LXX. καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες· εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας· and the answer to that prayer (v. 33) corrects any mistake as to its meaning: εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτοὺς ἐκ τῆς βίβλου μου. The sense here is, *I would gladly (if it were possible) forfeit my own happiness as a Christian, to save my nation.*

4. οἵτινες] how great have been their privileges! and now how thrown away!

υἰοθεσία] see Ex. iv. 22: LXX. τάδε λέγει Κύριος· Υἱὸς πρωτότοκός μου Ἰσραὴλ. Deut. xxxii. 6: LXX. οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε καὶ ἐποίησέ σε καὶ ἔπλασέ σε; Jer. xxxi. 9: LXX. ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὴμ πρωτότοκός μου ἐστίν.

ἡ δόξα] the Shechina: as

ἡ λατρεία καὶ αἱ ἐπαγ-  
 ἐξ ὧν ὁ Χριστὸς τὸ  
 πάντων Θεὸς εὐλογητ.

Exod. xvi. 10: LXX. καὶ ἡ δι-  
 Κυρίου ὥφθη ἐν νεφέλῃ. xxiv.  
 xl. 34. 1 Reg. viii. 11: LXX.  
 ἐπλησε δόξα Κυρίου τὸν οἶκον  
 &c. &c.

αἱ διαθήκαι] the plural as  
 Eph. ii. 12: ξένοι τῶν διαθη-  
 τῆς ἐπαγγελίας. Either w  
 reference to the *two tables* of  
 Law (αἱ πλάκες τῆς διαθή-  
 Heb. ix. 4); or rather expr  
 ing the *various items* (so  
 speak) of the Patriarchal I  
 dispensation, of which the Je  
 were the lineal heirs: Act.  
 25: ὑμεῖς ἐστέ οἱ υἱοὶ τῶν π  
 φητῶν καὶ τῆς διαθήκης ἧς διέβ  
 ὁ Θεὸς πρὸς τοὺς πατέρας ὑ  
 κ.τ.λ. The word διαθήκη me  
 a *disposition*, *arrangement*,  
*signment* (of property, &c.), w  
 ther by deed or (specially)  
 will. Thus *Dispensation* is  
 haps the word which best  
 presses its general meaning.  
 the use of the verb διατίθεσθαι  
 as Luc. xxii. 29: καὶ γὰρ διατίθε-  
 ὑμῖν καθὼς διέθετό μοι ὁ Πα-  
 μου βασιλείαν. The notior  
 covenant, or compact betw  
 two stipulating parties, is  
 rarer (if not more doubtful)  
 in Scripture.

ἡ νομοθεσία] either *the*  
*of Moses* itself; or, *the ac-*  
*giving that law*; the solemn

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ  
 οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ  
 7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα.  
 ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.  
 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα  
 τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας.  
 9 λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος  
 οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι  
 10 καὶ ἔσται τῇ Σάρρᾳ υἱός. οὐ μόνον δέ, ἀλλὰ

6. οὐχ οἷον δὲ ὅτι] *but the case is not such as that the word of God has failed. Though the bulk of that nation which possessed all these privileges is now outcast for its unbelief, there has been no failure of God's promise. For from the first God showed that it was His purpose to make distinctions amongst the descendants of Abraham.*

ἐκπέπτωκεν] 1 Cor. xiii. 8: ἡ ἀγάπη οὐδέποτε ἐκπίπτει.

οἱ ἐξ Ἰσραήλ] *the offspring of Jacob.*

οὗτοι Ἰσραήλ] *i.e., the true Israel: see Gal. vi. 16: τὸν Ἰσραὴλ τοῦ Θεοῦ.*

7. οὐδ' ὅτι] *even of the two sons of Abraham himself one (Ishmael) was excluded; excluded in spite of the earnest remonstrance of Abraham himself: see Gen. xvii. 18: LXX. εἶπε δὲ Ἀβραάμ πρὸς τὸν Θεόν, Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου. Gen. xxi. 10—12: LXX. εἶπε τῷ Ἀβραάμ, Ἐκβαλε*

τὴν παιδίσκην ταύτην καὶ τὸν υἱὸς αὐτῆς...σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Ἀβραάμ...εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω ἐναντίον σου περὶ τοῦ παιδίου...ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

8. οὐ τὰ τέκνα] *natural descent was not enough to constitute an heir of God's special blessings: that is a matter of special promise, and consequently of Divine will and choice.*

9. ἐπαγγελίας γάρ] *not, for this is the word of promise, but, for this saying, "At this season in the next year I will visit thee, and Sarah shall have a son," is a matter of promise; is the language of promise; i.e., implies a supernatural interposition, not a natural event. Gen. xviii. 10, 14: LXX. εἶπε δὲ, Ἐπαναστρέφων ἤξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας...καὶ ἔσται τῇ Σάρρᾳ υἱός.*

10—12. οὐ μόνον δέ κ.τ.λ.]

καὶ Ῥεβέκκα ἐξ ἐνὸς  
πατρὸς ἡμῶν μήπ  
πραξάντων τι ἀγαθ  
ἐκλογὴν πρόθεσις το  
ἀλλ' ἐκ τοῦ καλοῦ  
μείζων δουλεύσει  
γραφται, Τὸν Ἰα.  
Ἦσαυ ἐμίσησα.

Τί οὖν ἐροῦμεν;

another instance of Divine  
lection amongst the descend  
of Abraham. *Of the two  
dren of one father (ἐξ ἐνὸς κ  
and before those children  
yet born, or could influence  
choice by their conduct, on  
preferred, and the other sub  
ed.* Nothing is here said of  
*final destiny* of either brot  
that was shaped by the si  
and conduct of each: wha  
spoken of here is the posi  
of the one, and not of the ot  
as the depository of the proi  
to Abraham.

10. ἀλλὰ καὶ Ῥεβέκκα]  
sentence is interrupted by v.  
and resumed in v. 12 in an  
tered form, ἐρρέθη αὐτῇ κ.τ.λ.]

11. μήπω] a Hellenistic  
of μή with the participle,  
the sense of *although not* :  
other post-classical applicat  
of the subjective negative  
see note on iv. 19.

ἢ κατ' ἐκλ. πρόθεσις]

15 μὴ γένοιτο. τῷ Μωυσεῖ γὰρ λέγει Ἐλεήσω ὃν  
 ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.  
 16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος,  
 17 ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γὰρ ἡ γραφὴ  
 τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε  
 ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,  
 καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ  
 18 τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει

*suspicion is blasphemy: for, whatever may be man's judgment upon it, there can be no question that this is God's method of procedure, avowed from the beginning: τῷ Μωυσεῖ γὰρ λέγει κ.τ.λ.*

μὴ ἀδικία] Ps. xcī. 15: LXX. ὅτι εὐθὺς Κύριος ὁ Θεός μου, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

15. λέγει] Ex. xxxiii. 19: LXX.

16. ἄρα οὖν] so then the bestowal of God's blessings depends not upon human will or human effort, but upon the mercy of God only.

οὐ τοῦ θέλοντος] John i. 12, 13: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι...οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. The genitive τοῦ θέλοντος depends upon τὸ πρᾶγμα ἔστιν (or the like) understood.

τρέχοντος] see (for the origin of the metaphor) 1 Cor. ix. 24, 26: οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν,

εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε... ἐγὼ τοίνυν οὕτως τρέχω κ.τ.λ. In Phil. ii. 16, ἔδραμον is placed in parallelism with ἐκοπίασα (which is the sense of τρέχοντος here): οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. Cf. Gal. ii. 2. v. 7. Heb. xii. 1.

17. λέγει γάρ] and I fear not to assert the sovereignty of God in judgment as well as mercy; for what saith the Scripture?

εἰς αὐτὸ τοῦτο] Ex. ix. 16: LXX. καὶ ἔνεκεν τούτου διετηρήθη, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως κ.τ.λ.

18. ἄρα οὖν] the argument which began with the question of the assignment of *privileges*, of special religious advantages and blessings, has run on into that of individual acceptance and rejection: and here too human merit and claim can only be excluded by a bold and broad statement of the sovereignty of God: ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει σκληρύνει. Such is ever the

σκληρύνει. Ἐρεῖς μ  
τῷ γὰρ βουλήματι  
ἄνθρωπε, μενούργε σι  
τῷ Θεῷ; μὴ ἔρεῖ τὸ  
Τί με ἐποίησας οὐ  
κεραμεὺς τοῦ πηλοῦ,

19. om. οὐν alt.

method of Scripture; to each of two apparently conflicting principles (e.g., God's and man's responsibility) side by side, and separately, and leave science rather than intellect to reconcile and adjust them.

σκληρύνει] in reference to the often repeated expression, ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραὼ ἐσκλήρυνε δὲ Κύριος τὴν καρδίαν Φαραὼ... (Ex. ix. 12. &c. 12) where that result is ascribed to a *judicial* process, which is where spoken of as the act of a *sinner*; ἐβάρυνε Φαραὼ τὴν καρδίαν αὐτοῦ &c. It is by the operation of a law of man's nature that God created it, that *he who* *not turn, at last cannot* (see i. 12) and God, who established the law of man's nature, is said in Scripture to *do* that which *flows* *under it* or *results from it*; ὃν θέλει σκληρύνει thus becoming equivalent to, *He has framed the moral constitution of man, according to which the rebellious sinner is at last obdurate.* For σκληρύνειν

ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;  
 22 εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ  
 γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ  
 μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώ-  
 23 λειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης

23. om. kal.

πηλός, ἔργα τῶν χειρῶν σου πάν-  
 τες. Jer. xviii. 6: LXX. εἰ κα-  
 θὼς ὁ κεραμεὺς οὗτος οὐκ ἐκλήσομαι  
 τοῦ ποιῆσαι ὑμᾶς οἶκος Ἰσραὴλ;  
 ἰδοὺ, ὡς ὁ πηλὸς τοῦ κεραμέως,  
 ὑμεῖς ἐστέ ἐν χειρὶ μου.

φυράματος] xi. 16. 1 Cor. v.  
 6, 7. Gal. v. 9.

ὁ μὲν εἰς τιμὴν] 2 Tim. ii. 20:  
 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶν μόνον  
 σκεὺ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ  
 ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν  
 εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν. Apoc.  
 ii. 27: ὡς τὰ σκεύη τὰ κεραμικά.

22. εἰ δὲ θέλων] *and what if*  
*(i. e., who shall complain, or,*  
*what injustice is there, if) God,*  
*willing, &c.*

ἤνεγκεν ἐν π. μ.] a necessary  
 and beautiful modification of the  
 comparison: God does not "*form*  
 for destruction" these "vessels  
 of wrath;" that is their own  
 work; rather, He "endures"  
 them, and that "with much  
 long-suffering." His sovereignty  
 is shown, not in causing but in  
 punishing (and still more in de-  
 ferring the punishment of evil.

σκεύη ὀργῆς] *vessels (which*  
*are the objects) of wrath: thus*

σκεὺ ἐλέους, v. 23: σκεῦος ἐκλο-  
 γῆς (an *instrument* which is the  
 object of selection, a *chosen in-*  
*strument*), Acts ix. 15.

κατηρτισμένα] Heb. xi. 3:  
 κατηρτίσθαι τοὺς αἰῶνας ῥήματι  
 Θεοῦ.

23. καὶ ἵνα] the clause begins  
 as if ἵνα—αὐτοῦ were to be pa-  
 rallel to θέλων—αὐτοῦ in v. 22,  
 in which case ἐπὶ and ἃ should  
 have been omitted, and προητοι-  
 μασεν made a principal verb,  
 corresponding to ἤνεγκεν above:  
 as it is, the construction is  
 broken, and the sense is as if  
 οὕτως ἔπραξεν (or the like) were  
 inserted for ἵνα γνωρίσῃ κ.τ.λ.  
 to depend upon.

ἵνα γνωρίσῃ] an exact paral-  
 lel to Eph. ii. 7: ἵνα ἐνδείξηται  
 ἐν τοῖς αἰῶσιν τοῖς ἐπέρχομένοις  
 τὸ ὑπερβάλλον πλοῦτος τῆς χάρι-  
 τος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς  
 ἐν Χριστῷ Ἰησοῦ.

τὸν πλοῦτον τῆς δόξης] so  
 Eph. iii. 16 (κατὰ τὸ πλοῦτος τῆς  
 δόξης αὐτοῦ): *the fulness of His*  
*own perfections; with especial*  
*reference here (and in 2 Pet. i. 3)*  
*to His goodness and mercy, as*

αὐτοῦ ἐπὶ σκεύη ἐλ  
δόξαν, οὓς καὶ ἐκάλες  
δαίων ἀλλὰ καὶ ἐξ ἐτ  
λέγει, Καλέσω τὸν  
καὶ τὴν οὐκ ἡγάπη  
ἔσται ἐν τῷ τόπῳ  
λαός μου ὑμεῖς, ἐκεῖ  
ζῶντος. Ἡσαΐας δὲ  
Ἐὰν ἦ ὁ ἀριθμὸς τῶ

in iv. 20 (see note) to His *power*  
and *truth*.

ἐπὶ] upon, as the scene  
manifestation.

ἃ προητοίμασεν] which  
prepared beforehand for glo  
persons whom He first made  
for that "manifested perfectio  
(that ἀποκάλυψις τῶν υἱῶν  
Θεοῦ, viii. 19) which He desi  
for His servants hereafter :  
δόξα is used in ii. 7, 10. iii.  
Col. iii. 4. &c. : and for the se  
compare Col. i. 12 : τῷ πατρὶ  
ικανώσαντι ἡμᾶς εἰς τὴν μέ  
τοῦ κλήρου τῶν ἁγίων ἐν τῷ φ  
24. ἐκάλεσεν] see note  
viii. 30. Thus we have here  
the ἐκάλεσεν, προητοίμασεν, εἰ  
ἵνα γνωρίσῃ κ.τ.λ., the ἐκάλε  
ἐδικαίωσεν, and ἐδόξασεν of ch  
viii.

οὐ μόνον ἐξ] and these σκ  
ἐλέους are indiscriminately ta  
from Jews and Gentiles ; acc  
ing to the Scriptures ; which  
dict on the one hand, the ex



μος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθή-  
 28 σεται. λόγον γὰρ συντελῶν καὶ συντέμ-  
 29 νων ποιήσκει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς  
 προεῖρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ  
 ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα  
 ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιώ-  
 θημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα  
 δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην

LXX. καὶ ἦν ὁ ἀριθμὸς τῶν νιῶν  
 Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσ-  
 σης.

τὸ ὑπόλειμμα] *it is the rem-  
 nant (only, not the mass, of  
 Israel) which shall be saved.*

28. λόγον γάρ] *for a reckon-  
 ing, finishing and abridging it  
 (i.e., a reckoning conclusive and  
 concise), will the Lord make upon  
 the earth.* The clause is added  
 to give emphasis to the fore-  
 going words. The full passage of  
 the LXX. is given in note above.

λόγον] *a reckoning;* as in  
 Matt. xxv. 19: ἔρχεται ὁ κύριος  
 τῶν δούλων ἐκείνων καὶ συναίρει  
 λόγον μετ' αὐτῶν.

συντελῶν] Mar. xiii. 4: ὅταν  
 μέλλῃ ταῦτα συντελεῖσθαι πάντα.  
 συντέμνων] thus συντόμως  
 (concisely) in Act. xxiv. 4.

29. καὶ καθὼς] *and it is even  
 as, &c.*

Εἰ μὴ] Es. i. 9: LXX.

Σαβαὼθ] Jac. v. 4: εἰς τὰ  
 ὦτα Κυρίου Σαβαὼθ. Cf. 1 Reg.

xxii. 19: LXX. εἶδον Θεὸν Ἰσραὴλ  
 καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ  
 πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἰσ-  
 τήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ  
 καὶ ἐξ ἐκωνύμων αὐτοῦ. Ps. ciii.  
 21. &c.

σπέρμα] *"a very small rem-  
 nant," as the germ of future  
 increase.*

30. τί οὖν ἐροῦμεν] *what  
 then shall we state as the result  
 of these facts and principles?* So  
 vi. 1. vii. 7. &c.

ὅτι ἔθνη] *that Gentiles, who  
 were not in pursuit of righteous-  
 ness, overtook it.* For ἔθνη, see  
 note on ii. 14. For διώκειν (*to  
 strive after, seek to attain*), xii.  
 13: τὴν φιλοξενίαν διώκοντες.  
 xiv. 19: τὰ τῆς εἰρήνης διώκωμεν.  
 1 Cor. xiv. 1: διώκετε τὴν ἀγάπην.  
 1 Thess. v. 15: τὸ ἀγαθὸν διώκετε.  
 1 Tim. vi. 11: ταῦτα φεῦγε, δώκε  
 δὲ δικαιοσύνην κ.τ.λ. 2 Tim. ii.  
 22. Heb. xii. 1. 1 Pet. iii. 11.  
 (Ps. xxxiv. 14: LXX.): ζητησάτω  
 εἰρήνην καὶ διωξάτω αὐτήν. Cf.

δὲ τὴν ἐκ πίστεως  
δικαιοσύνης εἰς νόμον  
οὐκ ἐκ πίστεως ἀ-  
τῷ λίθῳ τοῦ πε-  
πται, Ἰδὸν τίθηται  
ματος καὶ πέτραν  
ἐπ' αὐτῷ οὐ κα-  
'Ἀδελφοί, ἡ μὲ

Phil. iii. 14: κατὰ σκοπὸν  
εἰς τὸ βραβεῖον. For  
βάνειν, 1 Cor. ix. 24: οὐ  
χετε ἵνα καταλάβητε.  
the combination of διώκ  
καταλαμβάνειν, Phil. iii. 1  
δὲ εἰ καὶ καταλάβω ἐφ' ᾧ  
31. νόμον δικαιοσύνης  
(or system) of (i. e., for  
righteousness.

εἰς νόμον] sc. δικαιο-  
ἔφθασεν] from the  
anticipating (τινά, as  
iv. 15: οὐ μὴ φθάσωμεν  
μηθέντας) comes that  
ing by anticipation of  
reaching unmolested, re-  
with εἰς (here, and Phil  
πλὴν εἰς ὃ ἐφθάσαμεν),  
(Matt. xii. 28: ἔφθασεν  
ἡ βασιλεία τοῦ Θεοῦ.  
ii. 16: ἔφθασεν δὲ ἐπ'  
ὀργῇ), or with ἄχρι (2 Cor  
ἄχρι γὰρ καὶ ὑμῶν ἐφ'  
κ.τ.λ.)

32. ὅτι οὐκ] because  
so (i. e., διώκοντες νόμον  
νης) not out of (on a

ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτη-  
 2 ρίαν. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ  
 3 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν ἀγνοοῦντες  
 γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν  
 ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ  
 4 ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς  
 5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωυσῆς

οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Luc. ii. 14: ἐν ἀνθρώποις εὐδοκία. x. 21. Eph. i. 5: κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. ibid. 9: κατὰ τὴν εὐδοκίαν αὐτοῦ. Phil. ii. 13: ὑπὲρ τῆς εὐδοκίας (*pro voluntate sua*). 2 Thess. i. 11: καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης. Hence, *desire*, here: *goodwill*, Phil. i. 15: τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

ὑπὲρ αὐτῶν] *sc. ἐστίν· is for their salvation.*

2. μαρτυρῶ γάρ] *and they deserve that I should pray for them; for, &c.*

ζῆλον Θεοῦ] like ὁ ζῆλος τοῦ οἴκου σου quoted in Joh. ii. 17.

ζ. Θ. ἔχουσιν] see Act. xxvi. 7: τὸ δωδεκάφυλον ἡμῶν ἐν ἑκτενεΐᾳ νύκτα καὶ ἡμέραν λατρεῖον.

3. τὴν τοῦ Θεοῦ δικαιοσύνην] *God's way for man to be righteous*: see note on i. 17.

στήσαι] iii. 31; ἀλλὰ νόμον ἰστάνομεν. xiv. 4: δυνατὸς γὰρ ὁ κύριος στήσαι αὐτόν.

ὑπετάγησαν] Heb. xii. 9: οὐ

πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; Jac. iv. 7: ὑποτάγητε οὖν τῷ Θεῷ.

4. τέλος] the *end*; i. e., not only the *termination*, but the *designed termination*, the *object*, that to which νόμος (in every sense) points, and in which it is fulfilled: οὐκ ἦλθον καταλύσαι [τὸν νόμον] ἀλλὰ πληρῶσαι, Matt. v. 17. So τέλος in 1 Tim. i. 5: τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη κ.τ.λ. So (perhaps) Jac. v. 11: καὶ τὸ τέλος Κυρίου ἴδετε. 1 Pet. i. 9: κομιζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν.

5. Μωυσῆς γάρ] *for, while the language of the Law is, "Do this, and thou shalt live," the language of the Gospel, on the contrary, is, "If thou shalt confess," &c.*

Μ. γ. γράφει] Lev. xviii. 5: LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου, καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

γὰρ γράφει ὅτι  
 νόμου ὁ ποιήσας ἃ  
 ἢ δὲ ἐκ πίστεως ἡ  
 εἵπης ἐν τῇ καρδίᾳ  
 τὸν οὐρανόν; το  
 γεῖν· ἦ, Τίς κατα

5. γρ. τὴν δικ. τ. ἐ.

δικαιοσύνην ὁ ποιήσας]  
 ii. 29: πᾶς ὁ ποιῶν τὴν δι  
 νην. iii. 7, 10. Apoc. xii  
 ὁ δίκαιος δικαιοσύνην ποι  
 ἔτι.

ζήσεται ἐν] *shall fin*  
*(eternal happiness) in it*  
*seeking it further or else*

6. ἢ δὲ ἐκ πίστεως]  
*Gospel may adopt, and u*  
*greater significance, la*  
*originally applied by M*  
*the simplicity and accessi*  
*his own Law: Say not i*  
*heart, Who shall ascend*  
*into heaven? [as though t*  
*down a Saviour from*  
*or, Who shall descend*  
*into the abyss? (as tho*  
*bring back from the g*  
*Saviour whose work is*  
*plete:)* in other words,  
*perplexed about the difficu*  
*vastness of the work of sal*  
*as if some great thing n*  
*done to effect or to comp*  
*on the contrary, the word*  
*thee, &c. The passage*  
 LXX. stands thus (Deut

8 τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ

9. ὁμ. τὸ ῥῆμα ἐν τ. στ. σ. ὅτι Κύριος Ἰησοῦς.

κοντα...ὅς ἐστιν διάβολος καὶ ὁ Σατανᾶς...καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον.

Χριστὸν...ἀναγαγεῖν] as if His resurrection had still to be effected, and with it ἡ δικαίωσις ἡμῶν (iv. 25).

8. ἀλλὰ τί λέγει] as if the form of expression above had been, οὐχ οὕτως λέγει, Τίς ἀναβήσεται κ.τ.λ.

ἐν τῷ στόματι] *in thy mouth and in thy heart*; i. e., ready for utterance, and easy of comprehension: καρδιά, the *understanding*, as in ii. 15: γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (see note). Eph. i. 18: πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, &c.

τῆς πίστεως] *of the faith*, i. e., the Gospel: see note on iii. 30: ἐκ πίστεως...διὰ τῆς πίστεως.

9. ὅτι ἐάν] applying the words στόματι and καρδίᾳ (from the passage quoted) to the Christian doctrine; the two conditions (faith and confession) being inverted to suit the order of the two words in the quotation.

ἐὰν ὁμολογήσῃς] perhaps with

special reference to the confession of faith in *Baptism*; that συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν, in Baptism, which is said σώζειν, 1 Pet. iii. 21: cf. Act. xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπι-καλεσάμενος τὸ ὄνομα αὐτοῦ. And thus this verse in its two parts will exactly harmonize with Mar. xvi. 16: ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

κύριον Ἰησοῦν] *Jesus as the Lord*. Phil. ii. 11: καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. The two opposite forms of confession and repudiation are combined in 1 Cor. xii. 3: οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ. See marginal reading here.

ὅτι ὁ Θεός] faith in the resurrection *implies* faith in the incarnation, life, death, &c. of Christ. Cf. 1 Pet. i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ

Θεὸς αὐτὸν ἡγείρει  
 γὰρ πιστεύεται  
 ὁμολογεῖται εἰς σα  
 Πᾶς ὁ πιστεύων  
 σεται. οὐ γὰρ εἰ  
 Ἕλληνας· ὁ γὰρ  
 εἰς πάντας τοὺς  
 γὰρ ὅς ἂν ἐπικα  
 σωθήσεται. πῶς  
 ἐπίστευσαν; πῶς  
 σαν; πῶς δὲ ἀκ  
 πῶς δὲ κηρύξουσιν

νεκρῶν καὶ δόξαν αὐτῷ δοῖν  
 τὴν πίστιν ὑμῶν καὶ ἐλπ  
 εἰς Θεόν.

10. καρδίᾳ γάρ] in  
 sage in Deut. xxx. καὶ  
 used rather for *under*  
 (see note on v. 8): in th  
 cation of the passage it  
 for *heart*.

πιστεύεται...ὁμολογεῖ  
*give impersonal.*

11. λέγει γάρ] *no*  
*anted statement; for,*

Πᾶς ὁ] Es. xxviii.  
 καὶ ὁ πιστεύων οὐ μὴ κατο

12. οὐ γάρ] *observe*  
 "every one *who believe*  
*there is no distinction*  
*and Gentile*: see iii. 22

ὁ γὰρ αὐτός] *for t*  
*Person is Lord of all.*  
 29: ἡ Ἰουδαίων ὁ Θεός

γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.

16 Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.

Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν

17 τῇ ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ

18 ἀκοὴ διὰ ῥήματος Χριστοῦ. ἀλλὰ λέγω, μὴ

17. ρ. Θεοῦ. v. om. Χριστοῦ.

proclamation (κηρύξουσιν), but a commission to proclaim (ἀποσταλῶσιν).

ὥς ὠραῖοι] Es. lii. 7: LXX. ἐγὼ εἰμι αὐτὸς ὁ λαλῶν, πάρειμι ὡς ὠρα ἐπὶ τῶν ὁρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά.

ὠραῖοι] Matt. xxiii. 27. Act. iii. 2, 10.

16. ἀλλ' οὐ] *to all is the Gospel sent, but not all obey it: this was the complaint even in Isaiah's time; τίς ἐπίστευσεν; i. e., where can we find one who receives the message?* The aorist (ἐπίστευσεν) expresses the reflection of the Prophet on his ministry as one act: he returns into his Master's presence, and says, *Lord, when I went forth in Thy name, who believed?*

λέγει.] Es. liii. 1: LXX.

τῇ ἀκοῇ ἡμῶν] *the hearing from us; i. e., that which he hears from us: as ἀκοὴν εἰρήνης in last quotation.*

17. ἄρα ἡ πίστις] *and this expression implies, first (as above*

stated, v. 14), *that believing is the result of hearing; and, secondly, that hearing is by means of a definite word of command.* The latter inference is perhaps drawn from the appeal; "*Lord, who believed?*" implying that God commissioned the messenger.

ἡ π.] *faith universally.*

ἡ δὲ ἀκοή] *and that hearing: the article marks the reference to ἀκοῆς above.*

ῥήματος] *a word spoken, a definite and separate utterance, whether command, promise, &c. differing thus from λόγος. See e.g., Matt. iv. 4: ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. Luc. v. 5: ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Heb. xi. 3: πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.*

18. ἀλλὰ λέγω] *but, as a matter of fact, has not the hearing of the Gospel (whether believed or not) been already vouchsafed to all nations indiscriminately? did they not hear?*

# X.

οὐκ ἤκουσαν; μενούνηγ  
ἐξῆλθεν ὁ φθόγγος  
πέρατα τῆς οἰκουμέ  
ἀλλὰ λέγω, μὴ Ἰσρ  
Μωυσῆς λέγει, Ἐγὼ  
οὐκ ἔθνει, ἐπὶ ἔθνε  
ύμᾱς. Ἡσαΐας δὲ ἀπ

20

μενούνηγ] *nay, so general h  
that hearing already been, th  
to it may be applied the wor  
in which the Psalmist describ  
the universality of the testimo  
of the works of nature to t  
glory of God: see note on i. 8*

μενούνηγ] see note on ix. 2

Εἰς πᾶσαν] Ps. xix. 4: *l*

ἐξῆλθεν] 1 Thess. i. 8:

παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρ  
τὸν Θεὸν ἐξεληλυθεν.

φθόγγος] 1 Cor. xiv. 7: *ἐ  
διαστολὴν τοῖς φθόγγοις μὴ διὰ  
αὐτῶν*], refers to οἱ οὐραν  
&c. in the preceding verses  
the Psalm.

πέρατα] Matt. xii. 42: *ἦλθεν  
τῶν περάτων τῆς γῆς. Luc. xi. 3*

τῆς οἰκ.] Matt. xxiv. 14:  
*ὅλη τῇ οἰκουμένῃ. Luc. ii.  
πᾶσαν τὴν οἰκουμένην. iv. 5. x  
26. Act. xi. 28. &c. &c.*

19. ἀλλὰ λέγω] *but I o  
again, Was not Israel mo  
aware of God's purpose thus  
throw open their privileges  
due time to the whole world?*



θην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὲς ἐγε-  
 ριζομένην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. πρὸς δὲ  
 τὸν Ἰσραὴλ λέγει, Ὁλην τὴν ἡμέραν ἐξεπέ-  
 τασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-  
 θοῦντα καὶ ἀντιλέγοντα.

XI. 1. Λέγω οὖν, μὴ ἀπόσατο ὁ Θεὸς τὸν λαὸν  
 αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης  
 εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν.  
 2 οὐκ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν  
 προέγνω. ἢ οὐκ οἶδατε ἐν Ἡλείᾳ τί λέγει ἡ

20. ἐγεν. ἐν τ.

i. 15. &c. &c.) strengthens the  
 simple word: *is very bold, ha-  
 zards a very bold expression.*  
 And ἀποτολμᾷ καὶ λέγει thus  
 becomes equivalent to the clas-  
 sical expression ἀποτολμᾷ λέγειν.

εὐρέθην] Es. lxx. 1: lxx.  
 ἐμφανὲς ἐγενήθη τοῖς ἐμὲ μὴ  
 ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ  
 ζητοῦσιν.

21. πρὸς δὲ τόν] *whereas*  
*with regard to Israel He saith.*

ὀλην τὴν] Es. lxx. 2: lxx.  
 ἐξεπέτασα τὰς χεῖράς μου ὀλην  
 τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα  
 καὶ ἀντιλέγοντα.

XI. 1. λέγω οὖν] *the lan-  
 guage above used might seem to*  
*imply the rejection, not only of*  
*Israel as a nation, but of all*  
*Israelites: is this intended? God*  
*forbid: for by so saying I should*  
*exclude myself also.*

καὶ γὰρ ἐγὼ] 2 Cor. xi. 22:

Ἐβραῖοί εἰσιν; καὶ γὰρ Ἰσραηλιταὶ  
 εἰσιν; καὶ γὰρ σπέρμα Ἀβραάμ  
 εἰσιν; καὶ γὰρ Phil. iii. 5: ἐκ γέ-  
 νους Ἰσραὴλ, φυλῆς Βενιαμείν,  
 Ἐβραῖος ἐξ Ἐβραίων.

2. οὐκ ἀπόσατο] 1 Sam. xii.  
 22: lxx. ὅτι οὐκ ἀπόσεται Κύ-  
 ριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα  
 αὐτοῦ τὸ μέγα κ.τ.λ. Ps. xciv.  
 14: lxx. ὅτι οὐκ ἀπόσεται Κύ-  
 ριος τὸν λαὸν αὐτοῦ, καὶ τὴν κλη-  
 ρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει.

ἀπόσατο] Act. vii. 27, 39.  
 xiii. 46. 1 Tim. i. 19.

ὃν προέγνω] *see note on viii.*  
 29.

ἢ οὐκ οἶδατε] *the case is now*  
*just as it was in the time of*  
*Elijah; an apparently universal*  
*defection, but in reality a con-*  
*siderable faithful remnant, even*  
*among the Jews.*

ἐν Ἡλείᾳ] *in the case of*  
*Elijah.*

γραφή, ὡς ἐντυγχάνε  
 ραήλ; Κύριε, τοὺς  
 κτειναν, τὰ θυσιαστ  
 κὰ γὼ ὑπελείφθην μ  
 ψυχὴν μου. ἀλλὰ  
 ματισμός; Κατέλιποι

ἐντυγχάνει] sc. ἐκείνος: note on viii. 26.

3. Κύριε] 1 Reg. xix. :  
 lxx. τὰ θυσιαστήριά σου κα  
 σκαψαν, καὶ τοὺς προφῆτας  
 ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπο  
 λειμμαι ἐγὼ μονώτατος, καὶ  
 τοῦσι τὴν ψυχὴν μου λαβ  
 αὐτήν.

4. ὁ χρηματισμός] *the  
 vine admonition: χρηματίζειν  
 to transact business* (sometimes  
*absolutely*, sometimes with *acc*  
*of the business transacted*; for  
 special application of this sense  
 of the word, see note on vii.  
 hence, *to have dealings with*  
 (originally perhaps with *τινί*  
*πρός τινα*, but later with *sim*  
*accus. of the person dealt with*  
 and especially applied to  
*communications of God with man*  
 in the form of *admonition*  
*direction*. Heb. xii. 25: εἰ  
 ἐκείνοι οὐκ ἐξέφυγον ἐπὶ γῆς π  
 αιτησάμενοι τὸν χρηματίζοντα  
 Thus *χρηματίζειν τινά*, *to do*  
*with* in the way of Divine  
 admonition; *to convey a Divine*  
*admonition to*; and *χρηματίζ*  
*θαι* (pass.) *to be admonished*  
 Divine suggestion. Matt. ii.

5 ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.  
 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ'  
 6 ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι, οὐκέτι  
 ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.  
 7 τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέ-  
 τυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν. οἱ δὲ λοιποὶ  
 8 ἐπωρώθησαν, καθὼς γέγραπται, Ἐδωκεν αὐτοῖς

6. γω. χάρις. εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστιν ἔργον.

5. κατ' ἐκλογὴν χάριτος] according to a selection of favour: i. e., on the principle of a selection made by gratuitous favour. See notes on viii. 29 and ix. 18.

6. εἰ δὲ χάριτι] human salvation must be ascribed either to man or to God: it cannot be a mixed result of two different, incommensurable, and incongruous agencies.

ἐπεὶ ἡ χάρις] for otherwise (i. e., if it be by works also) favour is no longer favour.

ἡ χάρις] the generic article; χάρις universally; as in ἡ πίστις x. 17. &c.

7. ὃ ἐπιζητεῖ] see ix. 31: διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.

ἡ δὲ ἐκλογὴ] the select portion of Israel; i. q. λείμμα κατ' ἐκλογὴν χάριτος, v. 5.

ἐπωρώθησαν] πωροῦν occurs also in Mar. vi. 52: ἦν γὰρ αὐτῶν ἡ καρδιά πεπωρωμένη. viii. 17: πεπωρωμένην ἔχετε τὴν καρδίαν

ὑμῶν; Joh. xii. 40: ἐπώρωσεν αὐτῶν τὴν καρδίαν. 2 Cor. iii. 14: ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. We find πώρωσις in v. 25: πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Mar. iii. 5: συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν. Eph. iv. 18: διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. There is sometimes a confusion between πωροῦν (properly to petrify, to harden into stone, from πῶρος) and πηροῦν (to maim, to blind, from πηρός). Compare Joh. xvii. 7: LXX. πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου.

8. καθὼς γέγραπται] a combined quotation from two passages: (1) Es. xxix. 10: LXX. ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν κ.τ.λ. (2) Deut. xxix. 4: LXX. καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναί, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὅτα ἀκούειν, ἕως τῆς ἡμέρας ταύτης. ἔδωκεν αὐτοῖς] God is said

## XI.

ὁ Θεὸς πνεῦμα καὶ  
τοῦ μὴ βλέπειν καὶ  
ἕως τῆς σήμερον ἡμεῖς  
Γενηθήτω ἡ τράπεζα  
καὶ εἰς θήραν καὶ εἰς  
ἀνταπόδομα αὐτοῖς  
ὀφθαλμοὶ αὐτῶν τ

to do that which is the result of the laws of man's moral and spiritual being as constituted by Him: see note on ix. 18.

κατανύξεως] given by the LXX. in this passage as the rendering of a word expressing "deep (or dead) sleep:— see Gen. ii. 21. xv. 12. 1 Sam. xxvi. 12. It might almost seem to be proper for κατανυστάξεως, towards the formation of which we have the simple noun νύσταξις and the compound verb κατανυστάζει. Yet the form itself can be derived only from κατανύσσειν (Act. i. 37: ἀκούσαντες δὲ κατενύγησεν τὴν καρδίαν), and must express (1) *compunction*, (2) that *benumbing*, or *stupefaction* which is the result of *conscience awakened too late*. Compare P. lix. 3: LXX. ἔδειξας τῷ λαῷ σου σκληρά, ἐπότισας ἡμᾶς οἶνον κατανύξεως.

τοῦ μὴ βλέπειν] literally, for the purpose of their not seeing equivalent to μήποτε ἴδωσι i Es. vi. 10: LXX. καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωκ

τοῦ νῶτον αὐτῶν διὰ παντός σύγκαμψον.

II Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτα· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μάλλον

10. σύγκαμψον] as with the decrepitude of premature age (compare Luc. xiii. 11: καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύβαι εἰς τὸ παντελές): the exact opposite of τὰ παραλελυμένα γόνατα ἀνορθώσατε in Heb. xii. 12.

11. μὴ ἔπταισαν] *did they thus stumble in order that they may fall? was it the design of God, in suffering them thus to "be offended in" Christ (Matt. xi. 6) and to be rejected in consequence, that they should be utterly and finally lost? far otherwise: rather has their transgression made room, as it were, for the salvation of the Gentiles, that they in turn may be roused to emulation and so to the resumption of their forfeited standing.*

ἔπταισαν] 2 Pet. i. 10: ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

πέσωσιν] Heb. iv. 11: ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

παραπτώματι] παραπίπτειν

(Heb. vi. 6, παραπεσόντας) is to *fall aside, out of the way*: παράπτωμα is a *fall* of that nature, and so a *transgression* (v. 15—20, &c.)

παραζηλώσαι] x. 19: ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη 1 Cor. x. 22.

αὐτούς] i.e., the Jews.

12. πλοῦτος κόσμος] i.e., a source of great blessing to the world at large; by occasioning the admission of all nations into the birthright of Israel. For πλοῦτος in this sense, cf. *πλουτίζειν* in 1 Cor. i. 5: ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. 2 Cor. vi. 10: πολλοὺς δὲ πλουτίζοντες. ix. 11: ἐν παντὶ πλουτιζόμενοι κόσμον... ἐθνῶν] Matt. xxvi. 13: ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ. Mar. xiv. 9. xvi. 15: πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Luc. xii. 30: ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπὶζητοῦσιν.

τὸ ἥττημα αὐτῶν] *their defeat, discomfiture, disparagement, reduction to a condition of infe-*

τὸ πλήρωμα αὐτῷ  
 ἐφ' ὅσον μὲν οὖν εἰς  
 διακονίαν μου δοξά-  
 τῃν σάρκα καὶ σῶσ

13. v. 7

*riority*: ἡττημα 1 Cor.  
 ἤδη μὲν οὖν ὅλως ἡττημ  
 ἐστίν, ὅτι κ.τ.λ. Thus ἡ  
 in 2 Cor. xii. 13: τί γάρ  
 ὁ ἡττήθητε ὑπὲρ τὰς λοι  
 κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγ  
 2 Pet. ii. 19, 20.

τὸ πλήρωμα αὐτῶν] *the  
 fulfilment, completion, cons-  
 titution*; see v. 25. For this  
 of πλήρωμα see, e. g., Gal.  
 τὸ πλήρωμα τοῦ χρόνου.  
 i. 10: τοῦ πληρώματος τι  
 ρῶν. iii. 19: ἵνα πληρωθ  
 πᾶν τὸ πλήρωμα τοῦ Θεοῦ.  
 ii. 10: καὶ ἐστε ἐν αὐτῷ  
 ρωμένοι. For another see  
 πλήρωμα (*that by which  
 thing is filled, the content  
 thing*) see note on xiii. 10

13. ἐφ' ὅσον μὲν] *inso-  
 then as I am an apostle &  
 tiles, I magnify my mini-  
 that capacity: claim for  
 honour, and amplify it  
 utmost by unwearied la-  
 but I do not disguise fro-  
 that I have an ulterior  
 in all this—namely, th-  
 that I may possibly, th-  
 you, rouse my own count-  
 (τὴν σάρκα μου) to emu-  
 and save some of them.*

ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ  
 16 πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ  
 ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα  
 ἀγία, καὶ οἱ κλάδοι.

17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ

*conciling the world to God, may we not expect from the future reception of Israel a state of universal blessedness only to be described as life out of death?*

ἀποβολή] Act. xxvii. 22: ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται· there shall be no loss of life. ἀποβάλλειν Mar. x. 50. Heb. x. 35. ἀπόβλητος 1 Tim. iv. 4.

καταλλαγή] see note on v. 10: κατηλλάγημεν.

πρόσλημψις] the substantive occurs only here: but προσλαμβάνεσθαι (to receive to oneself) is found in many applications: in the sense of πρόσλημψις here, it occurs, e. g., in xiv. 3: ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. xv. 7: καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.

ζωὴ ἐκ νεκρῶν] see Luc. xv. 24, 32: οὗτος ὁ υἱὸς μου... ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

16. εἰ δὲ ἡ] explained by v. 28: ἀγαπητοὶ διὰ τοὺς πατέρας· (compare Deut. iv. 37. vii. 6. x. 15, &c.) the patriarchs of the nation were chosen as the objects of God's special favour, and the recipients of His promises: that choice communicates a

sanctity to the whole race of their descendants.

ἀπαρχή... φύραμα] Num. xv. 19, 21: LXX. καὶ ἔσται ὅταν ἔσθῃτε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελείτε ἀφαίρεμα ἀφόρισμα Κυρίῳ, ἀπαρχὴν φυράματος ὑμῶν... ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε Κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. There may be an allusion also to the law of the "meat-offering" in Lev. ii. 2, 3: LXX. If so, ἀπαρχή is the "handful" taken out by the priest (δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα) to be burnt upon the altar: the φύραμα is the remainder of the offering (τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν Κυρίου). Here ἡ ἀπαρχή, like ἡ ῥίζα, represents the ancestors of Israel; τὸ φύραμα, like οἱ κλάδοι, the whole nation descended from them.

ἀγία] expresses here a sort of *derived* sanctity, as in 1 Cor. vii. 14: ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν..

17. κλάδων... ἐλαίας] Jer. xi.

δὲ ἀγριέλαιος ὢν  
 συνκοινωνὸς τῆς  
 ἐλαίας ἐγένου, μὴ  
 δὲ κατακαυχᾶσαι,  
 ἀλλὰ ἡ ῥίζα σέ.  
 δοὶ ἵνα ἐγὼ ἐνκεν

17. om. καὶ α

16: LXX. ἐλαίαν ὡραίαν  
 τῷ εἶδει ἐκάλεσε Κύριος τ  
 σου... ἀνήφθη πῦρ ἐπ' αἰ  
 γάλη ἢ θλῖψις ἐπὶ σέ, ἡ χρε  
 οὶ κλάδοι αὐτῆς. For  
 comparisons, see Ps. 1  
 &c.: LXX. ἄμπελον ἐξ Ἀ  
 μετῆρας... κατεφύτευσας τ  
 αὐτῆς κ.τ.λ. Es. v. 7  
 ἄμπελὼν Κυρίου σαβαώ  
 τοῦ Ἰσραὴλ, καὶ ἄνθρω  
 Ἰούδα νεόφυτον ἡγαπημένον  
 xiv. 7, 8: πορεύσονται οἱ  
 αὐτοῦ, καὶ ἔσται ὡς ἐλαί  
 καρπος... καὶ ἐξανθήσει ὡς  
 κ.τ.λ. Luc. xiii. 6: συκ  
 τις πεφυτευμένην ἐν τῷ Ἀ  
 νατοῦ κ.τ.λ.

σὺ δέ] the Gentile  
 tian.

συνκοινωνός] 1 Cor.  
 Phil. i. 7.

τῆς πιότητος τ. ἐ] J  
 9: LXX. καὶ εἶπεν αὐτοῖς:  
 Μὴ ἀπολείψασα τὴν πίστιν  
 κ.τ.λ.

18. κατακαυχῶ] Jer.  
 11: LXX. ὅτι ἠψφραίνει  
 κατεκαυχᾶσθε διαρπάζον.



ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ  
 21 ὑψηλοφρόνει, ἀλλὰ φοβου· εἰ γὰρ ὁ Θεὸς τῶν  
 κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ  
 22 φείσεται. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν  
 Θεοῦ. ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ  
 δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνης τῇ χρησ-  
 23 τότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκεῖνοι δέ, ἐὰν  
 μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται·  
 δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐνκεντρίσαι

20. ὑψηλὰ φρόνει.

21. μὴ πως οὐδὲ σ.

τῇ πίστει] *by reason of thy faith*: thus τῇ γὰρ πίστει ἔστηκατε, 2 Cor. i. 24.

ἔστηκας] the opposite of πίπτεις. 1 Cor. x. 12: ὁ δοκῶν ἐστάναι βλέπέτω μὴ πέσῃ. See note on v. 2.

ὑψηλοφρόνει] 1 Tim. vi. 17: παράγγελλε μὴ ὑψηλοφρονεῖν. Ps. cxxxi. 1, 2: LXX. οὐχ ὑψώθη ἡ καρδία μου... εἰ μὴ ἐταπεινοφρόνουν ἀλλὰ ὑψωσα τὴν ψυχὴν μου. Compare xii. 16: μὴ τὰ ὑψηλὰ φρονούντες.

21. οὐδὲ σοῦ] if the reading be μὴ πως οὐδὲ σοῦ φείσεται, it is, *take heed lest He shall not spare thee either*: the future being used to express greater certainty.

22. ἀποτομίαν] *severity*: ἀποτόμως occurs 2 Cor. xiii. 10. Tit. i. 13.

ἐπὶ μ. τ. π. ἀποτομία] sc. ἡν. χρηστότης Θεοῦ] ii. 4. Eph.

ii. 7. Tit. iii. 4: ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν Θεοῦ. In ii. 4, we have also τὸ χρηστὸν τοῦ Θεοῦ. Compare Luc. vi. 35. 1 Pet. ii. 3.

ἐπιμείνης τῇ] so v. 23. Compare vi. 1: ἐπιμένωμεν τῇ ἀμαρτίᾳ. Col. i. 23: ἐπιμένετε τῇ πίστει. 1 Tim. iv. 16: ἐπίμενε αὐτοῖς.

ἐπεὶ] *for otherwise*. For this elliptical use of ἐπεὶ (*since if so, or, since if otherwise*, according to the context), see, e.g., v. 6. iii. 6. 1 Cor. v. 10. vii. 14: ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν. xv. 29: ἐπεὶ τί ποιήσουσιν οἱ βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν; Heb. ix. 26. x. 2.

ἐκκοπήσῃ] Matt. iii. 10. v. 30. vii. 19. xviii. 8. Luc. iii. 9. xiii. 7, 9. 2 Cor. xi. 12.

23. δυνατὸς γ. ἔ. ὁ Θεός] iv. 21. xiv. 4. 2 Cor. ix. 8. 2 Tim. i. 12. Heb. xi. 19.

αὐτοῦς. εἰ γὰρ σ  
 ἀγριελαίου καὶ π  
 καλλιέλαιον, πόσῳ  
 ἐγκέντρισθήσονται  
 Οὐ γὰρ θέλω

24. οἱ κατὰ φύσιν]  
 κατὰ φύσιν κλάδων, v. 2

25. οὐ γ. θέλω ὡς ἂν.] t

phrase occurs in i. 13. i

i. xii. i. 2 Cor. i. 8.

iv. 13: in which last pas

here) it introduces a sp

velation. The equivalent

θέλω γὰρ (or δὲ) ὑμᾶς

occurs in i Cor. xi. 3. C

μυστήριον] a secret;

the context generally

a secret already (or ca)

being) told (e.g., Apoc.

ἐγὼ ἐρῶ σοι τὸ μυστή

γυναικός): applied (1)

Gospel itself; as Mar.

ὑμῖν τὸ μυστήριον δέδε

βασιλείας τοῦ Θεοῦ. R

25: μυστηρίου ... φανερ

i Cor. ii. 1: καταγγέ

μυστήριον τοῦ Θεοῦ. ibid

λοῦμεν Θεοῦ σοφίαν ἐν μ

... ἡμῖν δὲ ἀπεκάλυψεν

Eph. i. 9: γνωρίσας ἡμῖ

στήριον τοῦ θελήματος αἰ

19: ἐν παρρησίᾳ γνωρίσα

στήριον τοῦ εὐαγγελίου.

26: τὸ μυστήριον τὸ ἀπ

μένον... νυνὶ δὲ ἐφανερώθ

27: γνωρίσαι τί τὸ πλο

δόξης τοῦ μυστηρίου τοῦτ

εἰς ἐπίγνωσιν τοῦ μυστη

μυστήριον τοῦτο, ἵνα μὴ ᾗτε ἑαυτοῖς φρόνιμοι,  
ὅτι πώρωςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν  
26 ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ  
οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,  
Ἦξει ἐκ Σιῶν ὁ ῥυόμενος, ἀποστρέψει

25. ἡ. ἐν ε.

ii. 7: τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας...καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος κ.τ.λ. (ς) certain symbols in the Apocalypse; as i. 7: τὸ μυστήριον (explained in the words which follow) τῶν ἐπὶ ἀστέρων. xvii. 5, 7: ὄνομα γεγραμμένον Μυστήριον...Διὰ τί θαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον κ.τ.λ.

ἵνα μὴ ᾗτε] *to prevent self-conceit*: ἑαυτοῖς (with or without παρά or ἐν) means *in the judgment of yourselves, in your own conceit*. In xii. 16, we have φρόνιμοι παρ' ἑαυτοῖς. Prov. iii. 7: LXX. μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ. xxviii. 11: LXX. Es. v. 21: LXX. οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες.

πώρωςις] see note on v. 7: ἐκπυρώθησαν.

ἀπὸ μέρους] *partially*; with many exceptions already.

τὸ πλήρωμα] *the full complement, the total sum, the whole body*. See note on v. 12.

εἰσέλθῃ] *has come in*; without expressing *into what*: the notion is that of safety, of admission into a place of shelter

and comfort: sometimes with εἰς τὴν βασιλείαν τοῦ Θεοῦ, εἰς τὴν ζωὴν, εἰς τὴν χαρὰν τοῦ Κυρίου, εἰς τὴν κατάπανσιν, &c. sometimes, as here, absolutely; e.g., Luc. xiii. 24: ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

26. καὶ οὕτως] *and thus*, under these circumstances, when this is so, *then shall*, &c.

πᾶς Ἰσραὴλ] *the whole Jewish nation*: the context seems to require this sense.

καθὼς γέγραπται] two passages are here combined: Es. lix. 20, 21: LXX. καὶ ἥξει ἐνεκεν Σιῶν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὐτῇ αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· τὸ πνεῦμα τὸ ἐμὸν κ.τ.λ. and xxvii. 9: LXX. διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἀμαρτίαν αὐτοῦ κ.τ.λ. Cf. Jer. xxxi. 33, 34.

ὁ ῥυόμενος] 1 Thess. i. 10: Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

ἀποστρέψει] *shall remove un-*

ἀσεβείας ἀπὸ Ἰα  
 παρ' ἐμοῦ διαθή-  
 ῃς ἀμαρτίας αὐτῶν.  
 ἐχθροὶ δι' ὑμᾶς, κατ'  
 διὰ τοὺς πατέρας.  
 ρίσματα καὶ ἡ κλῆ-  
 ῖς ποτὲ ἠπειθή-  
 θητε τῇ τούτων ἀ-

*godlinesses from Jacob; pu-*  
*versely in Act. iii. 26: αἱ*  
*λεν αὐτὸν εὐλογοῦντα ὑ-*  
*μῶν τῷ ἀποστρέφειν ἕκαστον αἱ*  
*πονηριῶν ὑμῶν.*

27. αὐτῇ] *this which*  
*lowers: but the quotation*  
*continued.*

διαθήκη] *see note on i.*

28. κατὰ] *as regards;*  
*with reference to.*

ἐχθροί] *v. 10. Eph.*  
*Col. i. 21. &c. See note on*  
*ἐκ πίστεως εἰρήνην.*

δι' ὑμᾶς] *for your sakes*  
*make room, as it were, for*  
*Gentiles: see note on*  
*compare Act. xiii. 46. :*  
*28. &c.*

τὴν ἐκλογὴν] *the origi-*  
*nation of the race of Abrah-*  
*am explained by διὰ τοὺς πα-*  
*τέρας σου see note on v. 16: compare*  
*iv. 37: LXX. διὰ τὸ ἀγα-*  
*πᾶν τοὺς πατέρας σου κ*  
*λέξατο τὸ σπέρμα αὐτῶν μ*  
*ἐν τοῖς ἔθνεσιν. vii. 7, 8, x, 15*

ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλε-  
 32 θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας  
 33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὃ βάθος  
 πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς  
 ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίασ-

31. αὐ. νὺν ἐλ.

31. τῷ ὑμετέρῳ ἐλέει] to be taken with ἵνα, &c.: *that by the instrumentality of the mercy shown to you* (rousing them to emulation, v. 11) *they themselves also may receive mercy*; for τῷ ὑμετέρῳ ἐλέει (mercy shown, not by, but to, you) compare τὴν ὑμετέραν καύχησιν, 1 Cor. xiv. 31. &c.

32. συνέκλεισεν γάρ] *the arrangement of God has been this; that the whole world in its two great divisions (the Jewish and the Gentile) should severally be involved in the condemnation of unbelief and disobedience, that so all alike might become in due time objects of mercy*—of which the very definition is, kindness to the undeserving. In Gal. iii. 22 (a closely parallel passage) συνέκλεισεν, with ἡ γραφή, means, “declared to be concluded:” here, with ὁ Θεός, it is more; it ascribes the result to *God’s will*; to His purpose to preclude the possibility of boasting; and has the effect of ἐν τῇ σοφίᾳ τοῦ Θεοῦ in 1 Cor. i. 21.

33. ὃ βάθος] a reflection

applicable to the whole of the foregoing doctrine; but suggested primarily by v. 32, which describes not only the gradual and intricate processes by which the purposes of God are accomplished, but also how evil itself is overmastered and made eventually subservient to good.

πλούτου κ. σ. κ. γ.] exactly as in Col. ii. 3: οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως. In both passages γνώσις is the *faculty of knowing, intelligence*.

ἀνεξερεύνητα] ἐξερευνᾶν occurs in 1 Pet. i. 10: περὶ ἧς σωτηρίας ἐξελέγησαν καὶ ἐξηρεύνησαν πρόφῃται...ἐρευνῶντες εἰς τίνα ἢ ποῖόν καιρὸν κ.τ.λ.

κρίματα] *decisions, determinations*. Ps. xxxvi. 6: LXX. τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή.

ἀνεξιχνίαστοι] *inexplicable of being traced or tracked out*: Eph. iii. 8: τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. Job. ix. 10: LXX. ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα. xi. 7: LXX. ἡ ἰχθυὸς Κυρίου ἐρήσεις, ἢ εἰς τὰ ἔσχατα ἀφίκου ἃ ἐποίησεν ὁ παντοκράτωρ; Ps.

τοι αἱ ὁδοὶ αὐτοῦ.  
ρίου; ἢ τίς σύμ-  
τίς προέδωκεν αὐτ-  
τῷ; ὅτι ἐξ αὐτοῦ  
τὰ πάντα· αὐτῷ ἢ  
Παρακαλῶ οὖν

lxxvii. 19: lxx. τὰ ἔχ  
οὐ γνωσθήσονται.

αἱ ὁδοὶ αὐτοῦ] *His f-  
ings; methods of acting.*

8: lxx. οὐ γὰρ εἰσιν αἱ  
μου ὥσπερ αἱ βουλαὶ ὑμ-  
ῶσπερ αἱ ὁδοὶ ὑμῶν αἱ οἷ  
λέγει Κύριος. Αποκ. xv. 3:  
καὶ ἀληθιναὶ αἱ ὁδοὶ σου,  
λαὸς τῶν ἐθνῶν.

34. τίς γάρ] *Es. :*  
lxx. τίς ἔγνω νοῦν Κυρί-  
τίς αὐτοῦ σύμβουλος ἐγεί-  
συμβιβᾷ αὐτόν; 1 Cor.  
τίς γὰρ ἔγνω νοῦν Κυρίου,  
βιβάσει αὐτόν;

35. ἢ τίς] *or who ea-  
to have been beforehand in  
to Him, so that a retri-  
shall be due to him in*  
Job. xxxv. 7: lxx. τ-  
αὐτῷ; ἢ τί ἐκ χειρός σου)

36. ἐξ...διά...εἰς] *Ge-  
origin, the agent, and th-  
all things: compare 1 C-*  
6: ἀλλ' ἡμῖν εἰς Θεὸς ὁ π-  
οὐ τὰ πάντα καὶ ἡμεῖς εἰ-  
καὶ εἰς κύριος Ἰησοῦς Χρι-  
οὐ τὰ πάντα, καὶ ἡμεῖς δ-  
Compare Col. i. 16, 17.

ἢ δόξα] *His glory;*  
knowledgment and ascri-

τιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα  
 ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ,  
 2 τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συνσχημα-

2. συνσχηματίζεσθαι.

οἰκτιρμῶν] 2 Cor. i. 3. Phil.  
 ii. 1. Col. iii. 12. Heb. x. 28.

παραστήσαι] see note on vi.

13: παριστάνετε.

σώματα] the service of the *living body* implies that of the soul also: and the choice of the word indicates the importance attached in the Gospel to the body, and precludes the notion of a merely imaginative or sentimental religion, as distinguished from one of self-denying and vigorous obedience. It is (as we might expect) in the Epistles to the Corinthians that this point is most strongly insisted upon: e.g., 1 Cor. vi. 15: τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν. *ibid.* 19, 20: τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν...δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν. vii. 34: ἵνα ᾗ ἁγία καὶ σώματι καὶ πνεύματι. 2 Cor. v. 10: ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

θυσίαν] a sacrifice, not of *expiation* (in which sense it is applied only to Christ; as Eph. v. 2. Heb. ix. 26. x. 12. &c.), but of *thankfulness*: so used with reference to *almsgiving* in Phil. iv. 18. Heb. xiii. 16; to *thanksgiving* in Heb. xiii. 15; and to

a Christian life *generally*, here, and 1 Pet. ii. 5: καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ.

ζῶσαν] opposed to the dead victims offered under the Law.

εὐάρεστον] xiv. 18: εὐάρεστος τῷ Θεῷ. 2 Cor. v. 9: εὐάρεστοι αὐτῷ. Eph. v. 10: εὐάρεστον τῷ Κυρίῳ. Phil. iv. 18: θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. Col. iii. 20: εὐάρεστον ἐν Κυρίῳ. Tit. ii. 9: ἐν πᾶσιν εὐάρεστους. Heb. xii. 28: λατρεύομεν εὐαρέστως τῷ Θεῷ. xiii. 21: τὸ εὐάρεστον ἐνώπιον αὐτοῦ. The verb *εὐαρεστεῖν* occurs in Heb. xi. 5, 6: μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι. xiii. 16: τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

τὴν λογικὴν] accusative in apposition with the sentence, not with τὰ σώματα: see viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου κ.τ.λ. *which self-dedication is your reasonable service.*

λογικὴν] *rational, reasonable, consistent with reason*; like *κατὰ λόγον* in Act. xviii. 14, and the opposite of *ἄλογον* in Act. xxv. 27. The word occurs also in 1 Pet. ii. 2: τὸ λογικὸν ἁδο-

τίξεσθε τῷ αἰῶνι τούτῳ  
τῇ ἀνακαινώσει τοῦ νοός

2. μετα

λον γάλα ἐπιποθήσατε· where it appears to be used in opposition to φυσικόν, as an epithet qualifying the metaphor: *nutriment, not external and natural, but mental, rational, spiritual.*

λατρείαν] see notes on i. 9 and ix. 4. *Your sacrificial worship* (the proper sense of λατρεία) is, *not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.*

2. συνσχηματίζεσθε] wear the same σχῆμα (shape or figure) with, fashion yourselves in accordance with; thus 1 Pet. i. 14: μὴ συνσχηματίζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. Compare 1 Cor. vii. 31: τὸ σχῆμα τοῦ κόσμου τούτου.

τῷ αἰῶνι τούτῳ] i. q. τὸν νῦν αἰῶνα, 2 Tim. iv. 10; τὸν αἰῶνα τοῦ κόσμου τούτου, Eph. ii. 2 τοῦ ἐνεστώτος αἰῶνος πονηροῦ Gal i. 4. &c.: *the present age, period, or state of things*, opposed to that which is to be introduced by the second coming of Christ; the latter being ὁ αἰὼν ὁ μέλλων (Matt. xii. 32) ὁ αἰὼν ὁ ἐρχόμενος (Mar. x. 30) ὁ αἰὼν ἐκείνος (Luc. xx. 35),



τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισεν 4 μέτρον πίστεως. καθάπερ γὰρ ἐν ἐνὶ σώματι

ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον κ.τ.λ. The understanding, no less than the heart, requires God's teaching. Luc. xxiv. 45: τότε διηνοίξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. 1 Cor. ii. 14: ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν κυρίου;... ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

δοκιμάζειν] see notes on i. 28 and ii. 18. *That ye may discern, habitually and progressively, and discern with admiring approval, what is the will of God concerning you; what it is that He would have you to be and to do; that will which is both good in itself, acceptable to Him, and suitable to that perfection of the Christian character, of the grown man in Christ, to which you are called.*

3. λέγω γάρ] *you need this exhortation—for, &c.*

διὰ τῆς χάριτος] *in virtue of the Divine favour shown to me, especially in my appointment to be an Apostle of Christ; thus*

i. 8: δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν, εἰς ὑπακοήν πίστεως κ.τ.λ. xv. 15: διὰ τὴν χάριν τὴν δοθείσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ κ.τ.λ. διὰ expresses that which he uses as the instrument of his admonition; *by the authority of my office.*

ὑπερφρονεῖν] 1 Cor. iv. 6: ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται [φρονεῖν], ἵνα μὴ κ.τ.λ.

εἰς τὸ σωφρονεῖν] *so as to be soberminded; i. e., moderately, reasonably, humbly: the opposite of ὑπερφρονεῖν.*

ἐκάστω ὡς] a transposition like that in 1 Cor. iii. 5: καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν. vii. 17: εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτως περιπατεῖτω.

ἐμέρισεν μέτρον] Eph. iv. 7: ἐνὶ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. For the combination of μερίζειν and μέτρον, compare 2 Cor. x. 13: κατὰ τὸ μέτρον τοῦ κατόνους οὐ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον.

4. καθάπερ γάρ] *there is such*

πολλά μέλη ἔχομεν, ἡ  
αὐτὴν ἔχει πρᾶξιν, οἱ  
ἔσμεν ἐν Χριστῷ, τὸ ἵ  
ἔχοντες δὲ χαρίσματα  
θεῖσαν ἡμῖν διάφορα, εἰ

*a variety in God's spiritual gifts  
for, &c.* 1 Cor. xii. 12; καθάπ  
γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέ  
ἔχει πολλά, πάντα δὲ τὰ μέ  
τοῦ σώματος πολλά ὄντα ἐν ἑσ  
σῶμα, οὕτως καὶ ὁ Χριστός. Ερ  
iv. 16. &c.

5. οἱ πολλοί] *collectively, i  
form one body: individually, i  
are related to each other as t  
members of one body.*

τὸ δὲ καθ' εἰς] *i. q. εἰς  
ἕκαστος.* Ματ. xiv. 19: ἤρξαν  
λυπεῖσθαι καὶ λέγειν αὐτῷ  
κατὰ εἰς, Μήτι ἐγώ; Joh. viii.  
ἐξήρχοντο εἰς καθ' εἰς ἀρξάμε  
ἀπὸ τῶν πρεσβυτέρων. Ἀρ  
xxi. 21: ἀνὰ εἰς ἕκαστος τῶν π  
λόνων ἦν ἐξ ἐνὸς μαργαρίτου.

6, χαρίσματα] *i. 11. 1 Co  
i. 7. xii. 4, 9, 28, 30, 31. 1 Tim  
iv, 14. 2 Tim. i. 6, 1 Pet. iv, 10  
διάφορα] Heb. ix. 10.*

προφητείαν] *one of the spi  
tual gifts of the early Churc  
of which we learn from the Fir  
Epistle to the Corinthians (*  
*that it was the most desirat*  
*of all those gifts, because, u*  
*like the gift of tongues, it co*  
*veyed οἰκοδομὴν καὶ παράκλη*  
*καὶ παραμυθίαν. xiv. 1—5; (*  
*that it was εἰς σημεῖον οὗ τ*

7 ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδι-

δεύτερον προφήτας, τρίτον διδασκάλους κ.τ.λ. Eph. iv. 11: καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. 1 Thess. v. 20: προφητείας μὴ ἐξουθενεῖτε.

κ. τ. ἀναλογίαν τῆς π.] sc. προφητεύωμεν. On the principle that πνεύματα προφητῶν προφηταῖς ὑποτάσσεται (1 Cor. xiv. 32), let us exercise the gift of prophecy with due regard to the proportion of the faith; let our instructions be so shaped, timed, and ordered, as that each part and side of the truth have its turn in our hands; let us rightly divide the word of truth (2 Tim. ii. 15 below); let us have no favourite doctrines, to the neglect of others, but let the whole counsel of God, not a few fragments of it, be our study and our subject. It is from the disregard of this rule that all error and all heresy has sprung. Compare Act. xx. 26, 27: καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. The rule itself is exactly expressed in 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπίσχυτον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Neither ἀναλογία (con-

formity to a λόγος or reckoning), nor the phrase ἀνὰ λόγον, occurs elsewhere in the New Testament. For ἡ πίστις, the faith or Gospel, see note on iii. 30.

7. διακονίαν] especially applied to *ministration to the poor*; as in Act. vi. 1: ἐν τῇ διακονίᾳ τῇ καθημερινῇ. xii. 25: πληρώσαντες τὴν διακονίαν. Rom. xv. 31: ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ. 2 Cor. viii. 4: τὴν κοινωσίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. ix. 1, 12, 13, &c. Here perhaps with especial reference to the office so denominated: see Act. vi. 3—6. Phil. i. 1: σὺν ἐπισκόποις καὶ διακόνους. 1 Tim. iii. 8: διακόνους ὡσαύτως σεμνοὺς κ.τ.λ. ibid. 10: εἴτα διακονεῖτωσαν ἀνέγκλητοι ὄντες. ibid. 13: οἱ γὰρ καλῶς διακονήσαντες κ.τ.λ.

ἐν τῇ δ.] sc. ὡμεν· let us exist in, be absorbed and engrossed by, our ministry: thus 1 Tim. iv. 15: ἐν τούτοις ἴσθι.

ὁ διδάσκων] 1 Cor. xii. 28: τρίτον διδασκάλους. Eph. iv. 11: ποιμένας καὶ διδασκάλους. 1 Tim. v. 17: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

ἐν τῇ δ.] sc. ἔστω.

8. παρακλήσει] *encouraging exhortation*; cheering on to Christian action. Act. iv. 36: ὁ ἐπικληθεὶς Βαρνάβας...ὁ ἔστιν

## XII.

δούς, ἐν ἀπλότητι· ὁ πρι  
ὁ ἐλεῶν, ἐν ἱλαρότητι.

Ἡ ἀγάπη ἀνυπόκριτος  
πονηρόν, κολλώμενοι τῷ  
φίᾳ εἰς ἀλλήλους φιλόστοι-  
λους προηγούμενοι, τῇ σ

μεθερμηνευόμενον νιὸς παρακλή-  
σεως. 1 Tim. iv. 13: πρόσεχε τῇ  
ἀναγνώσει, τῇ παρακλήσει, τῇ  
διδασκαλίᾳ.

μεταδιδούς] Luc. iii. 11: με-  
ταδότη τῷ μὴ ἔχοντι Eph. iv.  
28: ἵνα ἔχη μεταδιδόναι τῷ χρείαν  
ἔχοντι.

ἐν ἀπλότητι] sc. μεταδιδότη·  
the word ἀπλότης, from *single-  
ness of purpose, sincerity*, (as in  
2 Cor. i. 12. xi. 3. Eph. vi. 5.  
Col. iii. 22) becomes, in refer-  
ence to almsgiving, *unselfishness*  
or *liberality*: 2 Cor. viii. 2: ἡ  
κατὰ βάθους πτωχεία αὐτῶν ἐπε-  
ρίσσευσεν εἰς τὸ πλοῦτος τῆς  
ἀπλότητος αὐτῶν. ix. 11: πλου-  
τιζόμενοι εἰς πᾶσαν ἀπλότητα.  
ibid. 13: καὶ ἀπλότητι τῆς κοινω-  
νίας κ.τ.λ.

ὁ προϋστάμενος] *he who has  
any office of rule or authority  
over others*: applied (1) to pres-  
byters, 1 Thess. v. 12: καὶ προϋ-  
σταμένους ὑμῶν ἐν κυρίῳ. 1 Tim.  
v. 17: οἱ καλῶς προεστῶτες πρεσ-  
βύτεροι. (2) to masters of fami-  
lies, 1 Tim. iii. 4, 5, 12: τέκνων  
καλῶς προϋστάμενοι καὶ τῶν ἰδίων  
οἴκων.

ἱλαρότητι] 2 Cor. ix. 7: ἱλα-

- 12 πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ  
 13 προσευχῇ προσκαρτεροῦντες, ταῖς χρεαίαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.  
 14 εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ  
 15 καταρᾶσθε. χαίρειν μετὰ χαιρόντων, κλαίειν  
 16 μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλήλους φρο-

11. ὀκνηροί] Matt. xxv. 26: *πονηρὲ δοῦλε καὶ ὀκνηρέ.*

τῷ πνεύματι ζέοντες] Act. xviii. 25: καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν κ. τ. λ.

12. τῇ θλίψει] *in the matter of (under) affliction, patient: ὑπομένειν used absolutely, as often: e. g., 2 Tim. ii. 12: εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. Jac. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.*

προσκαρτεροῦντες] *adhering stedfastly to, persevering in: Act. i. 14: προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. ii. 42: προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων...καὶ ταῖς προσευχαῖς. vi. 4: ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. Col. iv. 2: τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν αὐτῇ.*

13. ταῖς χρεαίαις] *the plural as in Act. xx. 34: ὅτι ταῖς χρεαίαις μου...ὑπηρέτησαν αἱ χεῖρες αὐται. Tit. iii. 14: εἰς τὰς ἀναγκαίας χρείας.*

τῶν ἁγίων] *see note on i. 7.*

κοινωνοῦντες] *κοινωνεῖν τινί is (I) to partake in; as xv. 27:*

τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. v. 22: *μηδὲ κοινωνεῖ ἀμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13: κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν. 2 Joh. 11: κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. In Heb. ii. 14, the dative is replaced by the genitive in the same sense: τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός. (2) to impart to; as here: also Gal. vi. 6: κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς. Phil. iv. 15: οὐδεμία μοι ἐκκλησία ἐκωνώνησεν εἰς λόγον δόσεως καὶ λήψεως κ. τ. λ.*

φιλοξενίαν] Heb. xiii. 2: *τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε.*

διώκοντες] *see note on ix. 30.*

14. εὐλογεῖτε — καταρᾶσθε] Matt. v. 44: *προσεύχεσθαι ὑπὲρ τῶν διωκόντων ὑμᾶς. Luc. vi. 28: εὐλογεῖτε τοὺς καταρωμένους ὑμῖν. 1 Pet. iii. 9: τούναντίον δὲ εὐλογοῦντες.*

καταρᾶσθε] Jac. iii. 9: *καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους.*

16. τὸ αὐτὸ εἰς] xv. 5: *δέφη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις*

## XII.

νοῦντες· μὴ τὰ ὑψηλὰ  
 ταπεινοῖς συναπαγόμενοι  
 παρ' ἑαυτοῖς. μηδενὶ  
 διδόντες· προνοούμενοι  
 τῶν ἀνθρώπων· εἰ δυνα  
 πάντων ἀνθρώπων εἰρην  
 δικοῦντες, ἀγαπητοί, ἀλ

17. ἐ

κ. τ. λ. 2 Cor. xiii. 11. Phil. ii.  
2: ἵνα τὸ αὐτὸ φρονῇτε...τὸ ἐ  
φρονοῦντες. iv. 2.

τὰ ὑψηλὰ φρ.] see note on  
xi. 20: ὑψηλοφρόνει.

συναπαγόμενοι] συναπάγεσθαι  
τινι is to be carried away along  
with another; as by obeying the  
motion of a crowd, &c. Hence,  
to let oneself be thus carried  
away with; to fall in with the  
motion and impulse of; to ac-  
commodate oneself or condescend  
to. Gal. ii. 13: ὥστε καὶ Βαρνά-  
βας συναπήχθη αὐτῶν τῇ ὑποκρί-  
σει. 2 Pet. iii. 17: τῇ τῶν ἀθέσ-  
μων πλάνῃ συναπαχθέντες. Here  
τοῖς ταπεινοῖς probably denotes  
things, not persons; as ὑποκρίσει  
and πλάνῃ in the two passages  
quoted, and τὰ ὑψηλά in this  
verse.

φρόνιμοι παρ' ἑαυτοῖς] Prov.  
iii. 7: LXX. See note on xi. 25.

17. προνοούμενοι καλὰ] more  
fully expressed in 2 Cor. viii  
21: προνοούμενοι καλὰ οὐ μόνον  
ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον

γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-  
20 δώσω, λέγει Κύριος. εἰὰν πεινᾷ ὁ ἐχθρὸς  
σου, ψώμιζε αὐτόν· εἰὰν διψᾷ, πότιζε αὐ-

20. ἀλλὰ ἐάν.

in 1 Cor. xv. 58. Phil. iv. 1 (καὶ ἐπιτόθῃτοι added). In St Peter's, St John's, and St Jude's Epistles ἀγαπητοί (or ἀγαπητέ) is the common address. St James uses it three times with ἀδελφοί μου, but the latter (or ἀδελφοί) more commonly without ἀγαπητοί. St Paul usually employs ἀδελφοί alone; not unfrequently ἀδελφοί μου.

δοτε τόπον] give place to, make room for. Luc. xiv. 9: καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον. Eph. iv. 27: μὴδὲ δίδοτε τόπον τῷ διαβόλῃ· do not, by cherishing anger, afford an opening to the tempter.

τῇ ὀργῇ] i. e., of your adversary or oppressor. Let his anger have free space; let it work freely, and spend itself; do not thwart, do not punish it: like, "Be angry when you will, it shall have scope." The work of vengeance is not yours, but God's. Compare Matt. v. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ κ. τ. λ.

γέγραπται γάρ] Deut. xxxii. 35: LXX. ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. Heb. x. 30: οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

20. εἰὰν πεινᾷ] Prov. xxv. 21, 22: LXX. εἰὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· εἰὰν διψᾷ, πότιζε αὐτόν. τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά.

ψώμιζε] ψωμίζειν (from ψωμός, a morsel) τινά τι is the full (Hellenistic) construction: Num. xi. 18: LXX. τίς ἡμᾶς ψωμιεῖ κρέα; Es. lviii. 14: LXX. καὶ ψωμιεῖ σε τὴν κληρονομίαν Ἰακώβ τοῦ πατρὸς σου. Here the accusative of the thing is omitted, as that of the person in 1 Cor. xiii. 3: καὶ εἰὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου though I feed the poor with all my substance.

πότιζε] ποτίζειν with a double accusative occurs in Matt. x. 42: καὶ ὅς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ κ. τ. λ. Mar. ix. 41: ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος κ. τ. λ. 1 Cor. iii. 2: γάλα ὑμᾶς ἐπότισα, οὐ βρώμα. With an accusative of the person only, as here, in Matt. xxv. 35: ἐδίψησα καὶ ἐποτίσατέ με. ibid. 37, 42. xxvii. 48: πλήσας τε ὄξους...ἐπότιζεν αὐτόν. Mar. xv. 36. Luc. xiii. 15: οὐ λύει τὸν βούν αὐτοῦ...καὶ ἀπαγαγὼν ποτίζει; Apoc. xiv. 8: ἡ ἐκ τοῦ οἴνου

## XII. :

τόν· τοῦτο γὰρ π  
σωρεύσεις ἐπὶ τὴν  
νικῶ ὑπὸ τοῦ κακοῦ,  
τὸ κακόν.

Πᾶσα ψυχὴ ἐξου  
τασσέσθω. οὐ γὰρ  
Θεοῦ, αἱ δὲ οὔσαι ὑπ  
ὥστε ὁ ἀντιτασσόμε  
Θεοῦ διαταγῇ ἀνθέστι

1. ἀπὸ Θ.

...πεπότηκεν πάντα τὰ ἔθνη.  
1 Cor. iii. 6, 7, 8, no case is  
pressed.

ἄνθρακας πυρός] *let this  
your revenge; to repay evil w  
good. Make your oppressor son  
and ashamed, not by requiti  
his evil, but by showing him  
expected and undeserved kin  
ness.*

σωρεύσεις] σωρεύειν occ  
also in 2 Tim. iii. 6: γυναικά  
σεσωρευμένα ἀμαρτίας.

21. μὴ νικῶ] *let not anothe  
ill doing conquer your Christi  
constancy, by inducing you  
imitate it; but rather let ye  
persevering kindness overb  
and subdue his malice.*

XIII. 1. πᾶσα ψυχὴ] *ev  
person. Act. ii. 41: ψυχὰι αἱ  
τρισχίλαι. ibid. 43: ἐγένετο  
πάση ψυχῇ φόβος. iii. 23: π  
ψυχῇ...ἐξολοθρευθήσεται ἐκ  
λαοῦ. vii. 14: ἐν ψυχαῖς ἐβδο*



3 ἐαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. Θεοὶ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. εἰ δὲ τὸ κακὸν ποιῇς, φοβοῦ. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ κακῷ πράσσοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ 6 καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰ

5. ἀνάγκη ὑπατάσσεσθε.

19: ὁ νόμος... διαταγὴ δι' ἀγγέλων). διάταγμα Heb. xi. 23.

ἀνθέστηκεν] ix. 19: τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; κρίμα] both *human*, and that of God's displeasure.

3. φόβος] a terror to: as 1. Pet. iii. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε *fear not their intimidation*.

4. σοὶ] to thee, the well-doer.

5. διὰ τὴν ὀργὴν] on account of that wrath, to avoid it.

διὰ τὴν συνείδησιν] on account of conscience, to keep it καθαράν (1 Tim. iii. 9) and ἀπρόσκοπον (Act. xxiv. 16). For συνείδησις, see note on ii. 15. For διὰ, in its two applications here, see note on iv. 25: διὰ τὰ... διὰ τὴν.

λειτουργοὶ] for λειτουργός and its kindred forms, as applied to (1) men, in relation (a) to God and Christ, see xv. 16: λειτουργὸν Χριστοῦ Ἰησοῦ. Luc. i. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ Act. xiii. 2: λειτουργούντων δι' αὐτῶν τῷ κυρίῳ. Heb. ix. 21: τὸ σκεῦος τῆς λειτουργίας. x. 11: πᾶσι μὲν ἱερεὺς ἔστηκεν καθ' ἡμέρας λειτουργῶν. (β) to one another: xv. 27: ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 1 Cor. ix. 12: ἡ διακονία τῆς λειτουργίας ταύτης. Phil. ii. 17: λειτουργία τῆς πίστεως ὑμῶν. *ibid* 25: λειτουργὸν τῆς χρείας μου *ibid* 30: τῆς πρὸς με λειτουργίας (2) Angels; Heb. i. 7 (Ps. ciii. 4: lxx.): ὁ ποιῶν... τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. *ibid* 14: οὐχὶ πάντες εἰσὶν λειτουργοί

## XIII

αὐτὸ τοῦτο προσκαρτε-  
 τὰς ὀφειλάς· τῷ τὸν  
 τέλος τὸ τέλος, τῷ τὸ  
 τὴν τιμὴν τὴν τιμὴν.  
 εἰ μὴ τὸ ἀλλήλους ἀγα-  
 ῖτερον νόμον πεπλήρωκε  
 σεις, Οὐ φονεύσεις, (C  
 θυμήσεις, καὶ εἴ τις ἐπὶ  
 τούτῳ ἀνακεφαλαιοῦτα  
 τὸν πλησίον σου ὡς

9. om

πνεύματα κ.τ.λ. (3) Christ Him-  
 self; Heb. viii. 2: τῶν ἀγίων  
 λειτουργῶν καὶ τῆς σκηνῆς τῇ  
 ἀληθινῇ. *ibid.* 6: διαφορωτέρα  
 τέτυχεν λειτουργίας.

εἰς αὐτὸ τοῦτο] *constantly*  
*engaged upon this one object*  
*viz. God's work: for προσκαρ-*  
*τερεῖν* (commonly used with  
*dative*) see note on xii. 12.

7. τῷ τὸν φόρον] *sc. ὀφεί-*  
*λοντι λαβεῖν.*

φόρον ... τέλος] the forme  
*(tribute to a foreign power)* oc-  
 curs in Luke xx. 22: ἔξεστι  
 ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ  
 xxiii. 2: καὶ κωλύοντα φόροι  
 Καίσαρι διδόναι. For τέλος (in-  
 cluding tolls, customs, duties  
 &c.) see Matt. xvii. 25: οἱ βα-  
 σιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνου-  
 σιν τέλη ἢ κῆνσον;

8. μηδενί] *let your onl-*  
*unpaid debt be love; that del*

πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν  
 11 νόμου ἢ ἀγάπη. καὶ τοῦτο, εἰδότες τὸν καιρόν,  
 ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ  
 ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

11. ἥδη ἡμᾶς v. om. ὑμᾶς.

10. οὐκ ἐργάζεται] *refrains from doing, refuses to do.*

πλήρωμα] used here in its first and most exact sense, that of contents; *the thing by which another thing is filled: love is that by which νόμος* (whether the law of Moses, which is naturally foremost in the Apostle's mind, or any other moral law) *is filled up, and which is all that it contains:* just as the crew of a vessel is called its πλήρωμα, or as, in Mar. viii. 20, the κλάσματα are called the πληρώματα of the baskets. We thus avoid the confusion of πλήρωμα with πλήρωσις. See note on xi. 12: τὸ πλήρωμα αὐτῶν.

11. καὶ τοῦτο] *and this moreover (let us do) as knowing the season, &c.* For the phrase καὶ τοῦτο, and its equivalent καὶ ταῦτα, as introducing a further and stronger consideration, see 1 Cor. vi. 6: ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. *ibid.* 8: ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Eph. ii. 8: τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τοῦ δῶρον. Phil. i. 28: ὑμῶν

δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. Heb. xi. 12: διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκροῦ μένου.

καιρόν] *season, occasion, opportunity:* differing from *time* in the two points of (1) limited duration, and (2) a definite object.

ὥρα ἡμᾶς... ἐγερθῆναι] like ἦλθεν ἡ ὥρα θερίσαι in Apoc. xiv. 15: a modification of the construction of ὥρα with a genitive, as in Apoc. xiv. 7: ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ. or (as elsewhere) with ἵνα, as Joh. xii. 23: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32.

ἡμῶν] belongs to ἐγγύτερον.

ἡ σωτηρία] called, in viii. 19, ἡ ἀποκάλυψις τῶν νῦν τοῦ Θεοῦ. in viii. 23, ἡ ἀπολύτρωσις τοῦ σώματος. in Eph. i. 14, ἀπολύτρωσις τῆς περιποιήσεως. in Acts iii. 19, 21, καιροὶ ἀναψύξεως and χρόνοι ἀποκαταστάσεως, &c. Already ἐσώθημεν, but only τῇ ἐλπίδι. viii. 24.

ἐπιστεύσαμεν] refers to a single past act; *we became believers.* So, e.g., Joh. iv. 41, 53. Act. iv. 4. xiii. 12. &c.

ἡ νύξ προέκοψεν,  
 μεθα οὖν τὰ ἔργα  
 τὰ ὅπλα τοῦ φωτός  
 περιπατήσωμεν, μη-  
 ταις καὶ ἀσελγείαις

12. ἡ νύξ... ἡγγικεν  
 Lord says, Joh. ix. 4,  
 ἐστὶν ἔρχεται νύξ· speak  
 life as our time of work  
 Paul inverts the figure  
 he speaks, not of work,  
 safety and happiness.  
 this life is (by comparison  
 and the future life day.

προέκοψεν] προκόπτει  
 ginally, to cut forward,  
 ward by cutting (as by  
 trees, &c. before an advan-  
 army), to forward: but  
 New Testament always,  
 classical Greek most com-  
 it is used intransitively,  
 vance or make progress: .  
 52: καὶ Ἰησοῦς προέκοπ-  
 φία καὶ ἡλικία κ.τ.λ. Ga-  
 καὶ προέκοπτον ἐν τῷ Ἰο-  
 ὑπὲρ πολλούς. 2 Tim.  
 ἐπὶ πλείον γὰρ προκόψουσ  
 βείας. iii. 9: ἀλλ' οὐ προ-  
 σιν ἐπὶ πλείον. ibid. 13:  
 δὲ ἄνθρωποι... προκόψουσιν  
 χείρον. See note on ἐν-  
 μην, xv. 22.

ἡ ἡμέρα] 1 Cor. iii.  
 γὰρ ἡμέρα δηλώσει, ὅτι  
 ἀποκαλύπτεται. 1 Thess.  
 οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ

ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV.1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά-  
2 νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ὃς μὲν

14. ἐπιθυμίας.

14. ἐνδύσασθε] in the exercise of union with Him, as already in the possession of that union. Gal. iii. 27: ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Compare Eph. iv. 24. Col. iii. 10.

εἰς ἐπιθυμίας] i.e., εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ (sc. τοῦ σώματος), vi. 12.

XIV. 1. τῇ πίστει] in point of (in the matter of) his faith; i.e., here, his Christian confidence; his apprehension of the extent of Christian liberty in matters of conduct.

προσλαμβάνεσθε] take to yourselves as an associate and partner: thus, e.g., xv. 7: προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς. Act. xviii. 26: προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδόν. Philem. 17: εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

μὴ εἰς] not for decisions of doubts; i.e., not with a view to judging his scruples, but rather to tolerating them. The word διάκρισις occurs in 1 Cor. xii. 10: διακρίσεις πνευμάτων. Heb.

v. 14: διάκρισιν καλοῦ τε καὶ κακοῦ in each case in the sense of discernment or decision between things of opposite natures. διαλογισμοὶ are reasonings; whether in the form of doubts, as in Luc. xxiv. 38: τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; or of disputes, as in Phil. ii. 14: χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. ii. 8: χωρὶς ὀργῆς καὶ διαλογισμῶν. If διάκρισις could be taken in the sense not of διακρίνειν (to decide) but of διακρίνεσθαι (to dispute, Act. xi. 2. Jud. 9; or to doubt, Matt. xxi. 21. Act. x. 20), the interpretation of the words here might be, not for disputations doubtings, or, not for doubting disputations, but for peaceable and charitable sympathy.

2. ὃς μὲν...ὁ δέ] Matt. xiii. 4, 5: ὁ μὲν ἔπescen...ἀλλὰ δὲ κ.τ.λ. Mar. iv. 4, 5: ὁ μὲν ἔπescen...καὶ ἄλλο κ.τ.λ. Luc. viii. 5, 6: ὁ μὲν ἔπescen...καὶ ἕτερον κ.τ.λ. 1 Cor. xi. 21: καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. xii. 8, 9: ᾧ μὲν γὰρ διὰ τοῦ πνεύματος διδοται λόγος σοφίας, ἄλλω δὲ...ἑτέρῳ δὲ...ἄλλω δὲ κ.τ.λ.

πιστεύει φαγεῖν πάντι  
ἐσθίει. ὁ ἐσθίων τὸν  
νείτω· ὁ δὲ μὴ ἐσθί  
νέτω· ὁ Θεὸς γὰρ α  
τίς εἶ ὁ κρίνων ἄλλό  
κυρίῳ στήκει ἢ πίπτει·

πιστεύει φ. π.] *has confidence to eat anything*; is satisfied in his conscience as to the essential indifference of all kinds of food. The two questions which would arise in scrupulous minds in the early days of the Church, were (1) as to the duty of observing distinctions of clean and unclean food, as laid down in the Jewish ceremonial law; (2) as to the lawfulness of eating meat which might have been offered in sacrifice to an idol; upon which see 1 Cor. viii. throughout.

λάχανα ἐσθίει] as the only certain method of avoiding the above risk of pollution from idol

3. ἐξουθενείτω] *despise*: absurdly scrupulous. For ἐξουθενεῖν and its equivalent ἐξουδενεῖν, see Mar. ix. 12. Luc. xvii. 9. xxiii. 11. Act. iv. 11. 1 Cor. i. 28. vi. 4. xvi. 11. 2 Cor. x. 1 Gal. iv. 14. 1 Thess. v. 20.

κρινέτω] *condemn* as presumptuously indifferent. See note on ii. 27: κρινεῖ.

ὁ Θεὸς γὰρ] *God*, in either case, if the conscience be clear and the life in other respects Christian, *accepts*: *why should*

5 γὰρ ὁ κύριος στηῆσαι αὐτόν. ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν 6 ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ 7 Θεῷ. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς

5. ὃς μ. γάρ.

5. ὃς μὲν] another illustration: the observance of the ceremonial Law in its prescription of holy days and seasons. See Gal. iv. 10: ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. Col. ii. 16: μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων.

παρ' ἡμέραν] in comparison with, and so beyond, more than. xii. 3: ὑπερφρονεῖν παρ' ὁ δεῖ φρονεῖν. Luc. xiii. 2: ἁμαρτωλοὶ παρὰ πάντα. ibid. 4: ὀφειλέται ἐγένοντο παρὰ πάντα τοὺς ἀνθρώπους. Heb. i. 9: ἔχρισέν σε ὁ Θεός... ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. In other passages a comparative precedes παρά as πλέον, κρείττον, διαφορώτερον, ἡλαττωμένον, &c.

πᾶσαν ἡμέραν] sc. ἴσην implied in the contrast with clause above.

ἕκαστος] though essentially indifferent, these matters require that a Christian judgment be exercised upon them by the indi-

vidual.

πληροφορεῖσθω] see note on iv. 21: πληροφορηθεῖς.

6. ὁ φρονῶν] all these things must be viewed in their religious bearing, in their aspect towards Christ (κυρίῳ φρονεῖ, ἐσθίει, &c.): then we shall be safe in either decision regarding them.

φρονῶν] φρονεῖν means (1) to have certain sentiments, a certain mind; the accusative which follows it defines those sentiments; φρονεῖν τὰ τοῦ Θεοῦ, τὰ τῆς σαρκός, &c. (2) it passes into the use φρονεῖν ὑπέρ τινος (Phil. iv. 10): to have sentiments respecting, to care for: and (3), as here, it resumes the accusative, but in a sense similar to the ὑπέρ τινος: to have sentiments with respect to, to mind or regard.

κυρίῳ οὐκ ἐσθίει] to the Lord (i. e., with distinct reference to Christ) he refrains from eating, and none the less gives thanks to God.

7, 8. οὐδεὶς γὰρ... ἀποθνήσκο-

ἐαυτῷ ἀποθνήσκει.  
 ζῶμεν, ἐάν τε ἀπο-  
 θνήσκομεν. ἐάν τε  
 μεν, τοῦ κυρίου ἐσ-  
 ἀπέθανεν καὶ ἔζησε  
 κυριεύση. σὺ δὲ τ  
 καὶ σὺ τί ἐξουθενεί  
 γὰρ παραστησόμεθ  
 γραπται γάρ, Ζῶ ἐ

8.

μεν] *this reference of ever  
 not to himself, but to a  
 this relation to another  
 Christ; is the characteris  
 Christian both in his life  
 his death.*

8. ἐάν τε οὖν ζῶμεν] *a  
 necessary inference from  
 ference and relation to c  
 is, that we belong to tha  
 death itself does not break  
 in life and in death we c*

9. εἰς τοῦτο γάρ] *c  
 which was the direct obje  
 death and resurrection of  
 and which consequently  
 not now frustrate.*

κυριεύση] vi. 9, 14.  
 Luc. xxii. 25. 2 Cor. i. 24  
 vi. 15.

10. σὺ δὲ τί] *this  
 to Christ is inconsistent u  
 similar relation to man:  
 not belong, we cannot be  
 able in the highest sense,*



κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξο-  
12 μολογήσεται τῷ Θεῷ. ἄρα ἕκαστος ἡμῶν  
περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ.

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο  
κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ

11. ἐξ. π. γλ.

12. δ. οὖν ξ.

λ. δώσει.

om. τῷ Θεῷ.

*existence upon the truth of what* I say: perfectly expressed in English by "*As I live, every knee shall bend, &c.*" For similar forms of asseveration, see 2 Cor. i. 18: πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ. xi. 10: ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχῃς αὐτῇ οὐ φραγίσεται κ.τ.λ. For a corresponding *negative* form see Heb. iii. 11 (Ps. xc. 11: LXX.): ὡς ὅμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· i.e., οὐ ζῶ (οὐ πιστὸς εἰμι, οὐκ ἔστιν ἀλήθεια ἐν ἐμοί, &c.) εἰ εἰσελεύσονται κ.τ.λ.

ἐμοὶ κάμψει πᾶν γόνυ] in token of submission and adoration. κάμπτειν (in this connection) is used intransitively here and in Phil. ii. 10: ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ· transitively, in xi. 4: οἷτινες οὐκ ἔκαμψαν γόνυ τῇ Βάβλ. Eph. iii. 14: τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα κ.τ.λ.

ἐξομολογήσεται] *shall tell out its acknowledgments*; whether in the form of *confession*, as in Matt. iii. 6. Mar. i. 5. Act. xix. 18. Jac. v. 16; or of *praise*, as in

xv. 9. Matt. xi. 25. Luc. x. 21. Verse 12 makes the former the predominant sense here, as in Phil. ii. 11 the same word is used (in allusion to the same passage of Isaiah xlv.) rather in the other sense: ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός.

12. λόγον ἀποδώσει] Matt. xiv. 36: ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Act. xix. 40: δοῦναι λόγον τῆς συστροφῆς ταύτης. Heb. xiii. 17: ὡς λόγον ἀποδώσοντες. 1 Pet. iv. 5: οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς. The converse of αἰτεῖν λόγον in 1 Pet. iii. 15.

13. ἀλλὰ τοῦτο] *but, if you must be judges, let this be your judgment—not to place a stumblingblock in your brother's way.*

πρόσκομμα] *a stumblingblock*: ix. 32, 33: 1 Pet. ii. 7: in quotations from Es. viii. 14: LXX. Also 1 Cor. viii. 9: μὴ πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. The form προσκοπή occurs in 2 Cor. vi. 3: μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν. For προσκόπτειν see v. 21. ix. 32. Joh. xi.

ἀδελφῶ ἢ σκάνδαλον  
κυρίῳ Ἰησοῦ ὅτι οὐδὲν  
λογιζομένῳ τι κοινὸν εἶ

9, 10. 1 Pet. ii. 8. The origin of the metaphor is expressed Matt. iv. 6. Luc. iv. 11 (Ps. 12: LXX.): μή ποτε προσκώπῃς πρὸς λίθον τὸν πόδα σου.

σκάνδαλον] for the classical σκανδάληθρον, a *trap-spring* trap or snare: frequent (like the verb σκανδαλίζειν) in the New Testament, in the sense of a thing or person acting as an impediment to right or temptation to wrong: e.g., ix. 33. xi. 9. 21. 17. Matt. xiii. 41: πάντα σκάνδαλα καὶ τοὺς ποιούντας ἀνομίαν. xvi. 23: σκάνδαλοι μου. xviii. 7: οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Luc. xvii. 1. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 1 Joh. ii. 10. Apoc. ii. 14.

14. ἐν κυρίῳ] like ἐν τῷ πνεύματι, ix. 1: the opposite of *traneously to, independently* Christ: it means, as one *included in* Him, and *exercises* that union in the particular judgment formed and expressed [κοινόν] *open to all*, as *set apart for God*: hence *holy, defiled*: Mar. vii. 2: κοινὸν χερσίν. Act. x. 14: κοινὸν ἀκάθαρτον. *ibid.* 28. xi. 8. *Eph.* x. 29: τὸ αἷμα τῆς διαθήκης

διὰ βρῶμα ὁ ἀδελφός σου λυπείται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνων 16 ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασ- 17 φημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ

*for the sake of your own gratification, hurt or distress another, you violate the law of charity.*

διὰ βρῶμα] *owing to food; for the sake of a thing so contemptible as a morsel of meat: such is the force of the absence of article and pronoun: it has almost the effect of ἀντὶ μᾶς βρώσεως in Heb. xii. 16.*

λυπείται] *is distressed, hurt, wounded:* but the clause which follows, μὴ τῷ βρώματί σου ἐκείνων ἀπόλλυε κ.τ.λ., gives to λυπείται a somewhat more serious aspect, as though "hurt" in the sense of "grieved" might pass on into "hurt" in the sense of "injured;" injured, i.e., by being induced, before the conscience is satisfied, to follow the example.

ἀπόλλυε] *an awful warning as to the effect of wounding the conscience even in small matters. 1 Cor. viii. 10, 11: οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυστα ἐσθίειν; ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.*

16. μὴ βλασφημείσθω] *let not that which is in itself a good thing, viz. an enlightened conscience, a perception of the breadth of Christian freedom, be*

*exposed to reproach and censure, by being obtruded upon the notice of others who may not be ripe for it. 1 Cor. x. 29: ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;*

βλασφημείσθω] 1 Cor. x. 30: εἰ γὰρ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; *if by God's favour to me (in enlightening my conscience) I am able to partake without scruple of any kind of food, why am I to expose myself to blame and reproach in my use of that for which I give thanks? there is a sort of jar and discord between my thanksgiving and the bystander's reproaches, which I ought by all means to avoid. For βλασφημείσθαι see ii. 24. iii. 8. 1 Tim. vi. 1. Tit. ii. 5. 2 Pet. ii. 2.*

ὑμῶν τὸ ἀγαθόν] *equivalent to ἡ ἐξουσία ὑμῶν in the passage quoted above from 1 Cor. viii. 9, to ἡ σὴ γνώσις in 1 Cor. viii. 11, and to ἡ ἐλευθερία μου in 1 Cor. x. 30.*

17. οὐ γάρ] *it is not in bodily matters, such as the removal of ceremonial restrictions upon the use of food, that the essence of the Gospel consists, but in spiritual qualities communi-*

βασιλεία τοῦ Θεοῦ  
 δικαιοσύνη καὶ εἰρή-  
 νή· ὁ γὰρ ἐν το  
 εὐάρεστος τῷ Θεῷ κ  
 ἄρα οὖν τὰ τῆς εἰρήνης  
 δομῆς τῆς εἰς ἀλλήλ  
 κατὰλue τὸ ἔργον ἡ  
 θαρά, ἀλλὰ κακὸν τῷ

18. *om.* τῷ ;

*cated through the personal  
session of the Divine Spirit.*

18. ἐν τούτῳ] *herein*;  
in this way; in the pursuit  
exercise of these spiritual q  
ties.

δόκιμος τοῖς ἀνθρώποις] by  
gentleness and heavenliness  
his character. For δόκιμος c  
pare xvi. 10. 1 Cor. xi. 19. 2  
x. 18. xiii. 7. 2 Tim. ii. 15. J1  
12. See note on v. 4: δοκιμ

19. οἰκοδομῆς τῆς εἰς ἁ  
λους] *mutual improvement*: 1  
the frequent application of  
term "house" or "temple"  
Christians collectively (as 1  
iii. 17) and individually (as 1  
vi. 19), the figure of "buildi  
is naturally used to express t  
progressive improvement  
advancement in the Chris  
life: e.g., Eph. ii. 22: ἐν ᾧ  
τῷ Χριστῷ καὶ ὑμεῖς (you as  
as other Christians) συνοικ  
μῶσθε (are in process of build  
up together) εἰς κατοικητήριον

21 ματὸς ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ  
 πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκό-  
 22 πτει. σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε  
 ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν  
 23 ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος ἐὰν φάγη  
 κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ  
 οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

XV. 1. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-

22. π. ἔχεις κ.

of, so as to involve, an impediment or snare to another: "who eateth with offence." For διά see note on ii. 27.

21. καλὸν τὸ μὴ] it is well to forego anything, the most innocent enjoyments, the very necessities, of life, if the use of them can by possibility wound the conscience or injure the soul of another. 1 Cor. viii. 13: εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

22. σὺ πίστιν] your faith is strong; you have none of these weak scruples: enjoy then the blessing which God has thus given you: but enjoy it κατὰ σεαυτὸν, not obtruding it upon others; and enjoy it ἐνώπιον τοῦ Θεοῦ, as one who must give account.

μακάριος ὁ μὴ] and happy is he who has no misgivings, no self-accusing and self-condemn-

ing thoughts, in the matter of that which he approves, of that which he professes to think lawful and to do without scruple: happy he whose practice, in the discarding of observances, does not outrun his convictions. For κρίνειν in the sense (given it by the context) of condemning, compare, e.g., Joh. vii. 51. Act. xiii. 27. See note on ii. 27: κρίνει. For δοκιμάζειν see notes on i. 28. ii. 18.

23. ὁ δὲ διακρινόμενος] he who doubts: see note on iv. 20: διεκρίθη.

κατακέκριται] is already (by the very act) condemned: like ἤδη κέκριται, Joh. iii. 18. See note on vii. 2: κατήγγηται.

ἐκ πίστεως] of faith; i. e., with the full conviction that he is doing right.

XV. 1. οἱ δυνατοὶ...τῶν ἀδυνάτων] persons of strong and weak faith; enlightened or unenlightened as to the extent of

# XIV.

ματα τῶν ἀδυνάτων  
ἀρέσκειν. ἕκαστος ἡ  
εἰς τὸ ἀγαθὸν πρὸς  
στὸς οὐχ ἑαυτῷ ἥρι  
πται, Οἱ ὀνειδισμο  
ἐπέπεσαν ἐπ' ἐμέ.  
τὴν ἡμετέραν διδασκα  
ὑπομονῆς καὶ διὰ τῆς  
τὴν ἐλπίδα ἔχωμεν.

4.

our Christian freedom.  
applications of these words  
verally to *persons*, as here,  
e.g., 2 Cor. xii. 10: ὅταν  
ἀσθενῶ, τότε δυνατός εἰμι. 9:  
χαίρομεν γὰρ ὅταν ἡμεῖς ἀ  
νῶμεν ὑμεῖς δὲ δυνατοὶ ᾔτε. 1  
xiv. 8: καὶ τις ἀνὴρ ἐν Λύστ  
ἀδύνατος τοῖς ποσὶν ἐκάθητο.

βαστάζειν] Matt. viii.  
αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλα  
καὶ τὰς νόσους ἐβάστασεν. 1  
vi. 2: ἀλλήλων τὰ βάρη βα  
ζετε.

2. τῷ πλησίον ἀρεσκέτω  
Cor. x. 33: καθὼς καὶ γὰρ πε  
πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐ  
τοῦ σύμφορον ἀλλὰ τὸ τῶν  
λῶν ἵνα σωθῶσιν. In any o  
sense than this (εἰς τὸ ἀγαθόν  
πρὸς οἰκοδομήν... ἵνα σωθῶσιν)  
*disclaims* and *forbids* pleas  
men; Gal. i. 10: εἰ ἔτι ἀν  
ποις ἤρεσκον, Χριστοῦ δοῦλος  
ἂν ἤμην. Eph. vi. 6: μὴ

καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ φρονεῖν  
 6 ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυ-  
 μαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ  
 7 πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ  
 προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χρι-  
 στὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.  
 8 λέγω γὰρ Χριστὸν διάκονον γενέσθαι περιτομῆς  
 ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς  
 9 ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ  
 ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται,

τὸ αὐτὸ φρονεῖν] see note on xii. 16.

κατὰ] according to (the teaching, example, and spirit of) *Christ Jesus*.

6. ὁμοθυμαδόν] a word frequent in the Acts; and found there *only*, in the New Testament, with this exception.

δοξάζητε] see note on i. 21: σὺχ ὡς Θεὸν ἐδόξασαν.

τὸν Θεὸν καί] Eph. i. 17: ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7. εἰς δόξαν τοῦ Θεοῦ] *to manifest God's character*; especially as a God of truth (ὑπὲρ ἀληθείας Θεοῦ, v. 8): see note on iv. 20.

8. λέγω γάρ] *I mean (my statement is) that Christ has taken upon Himself the twofold office, of a minister both to Jews and Gentiles, in fulfilment of express promises to the former, and of express prophecies with*

*regard to the latter, and thus (in either case) to display the character of God as a God of truth.*

διάκονον περιτομῆς] like πατέρα περιτομῆς in iv. 12: see note on iii. 30.

τὰς ἐπαγγελίας] see note on ix. 4: αἱ ἐπαγγελίαι.

τῶν πατέρων] *belonging to (i.e., given to) the ancestors of the nation.* Gal. iii. 16: τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. The genitive as, e.g., in Gal. iii. 14: ἡ εὐλογία τοῦ Ἀβραὰμ. and explained by Heb. vii. 6: τὸν ἔχοντα τὰς ἐπαγγελίας.

9. τὰ δὲ ἔθνη] *and so that the Gentiles should, &c.* an incomplete construction, appended to διάκονον γενέσθαι περιτομῆς, and expressing the second half of the work of Christ.

καθὼς γέγραπται] a combination of passages of the Old Tes-

Διὰ τοῦτο ἔξο-  
νεσιν καὶ τῷ ὀνό-  
ματι λέγει, Εὐφράν-  
αυτοῦ. καὶ πάλιν  
τὸν κύριον, καὶ  
πάντες οἱ λαοί.  
Ἔσται ἡ ῥίζα τι-  
μενος ἄρχειν ἐθνι-  
σιν. ὁ δὲ Θεὸς  
πάσης χαρᾶς καὶ  
τὸ περισσεύειν ὑμῶν  
πνεύματος ἁγίου.

Πέπεισμαι δέ,  
περὶ ὑμῶν, ὅτι καὶ

tament in which τὰ ἔβ  
spoken of as partakers of  
blessings in common with  
αὐτοῦ.

γέγραπται] Ps. xviii.  
Sam. xxii. 50): LXX. δι-  
...ἐν ἔθνεσι, Κύριε, καὶ  
σ. ψ.

ὀνόματι] see note on i  
10. καὶ πάλιν λ.] Deut  
43: LXX.

11. καὶ πάλιν] Ps. c  
LXX. αἰνεῖτε τὸν Κύριον  
τὰ ἔθνη, ἐπαινέσατε αὐτὸν  
οἱ λαοί

12. καὶ πάλιν Ἡ. λ.]  
10: LXX. καὶ ἔσται ἐν τῇ  
ἐκείνῃ ἡ ῥίζα κ. τ. λ.



νης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ  
 15 ἀλλήλους νουθετεῖν. τολμηροτέρως δὲ ἔγραψα  
 ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ  
 16 τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ  
 εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,  
 ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γέ-  
 νηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,  
 17 ἡγιασμένη ἐν πνεύματι ἀγίῳ. ἔχω οὖν τὴν καύ-  
 18 χησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. οὐ

## 15. τολμηρότερον.

15. τολμηροτέρως δέ] *and this conviction* (of your large endowment with the grace of God) *has emboldened me in some degree* (ἀπὸ μέρους, as v. 24) *to write to you as I have done, by way of reminding you of truths already known to you, in virtue of (διὰ) my special office as the Apostle of the Gentiles.*

ὡς ἐπαναμιμνήσκων] see 2 Pet. i. 12: διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομνήσκων περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

τὴν χάριν] i. 5: ἐλάβομεν χάριν καὶ ἀποστολήν. See note on xii. 3.

16. λειτουργόν] see note on xiii. 6.

ἱεουργοῦντα] properly, *performing sacred rites*; τὸ εὐαγγέλιον here (by a very common application of the cognate accusative) defines the nature of those

rites; *offering the constant sacrifice of a life spent in proclaiming the Gospel*: and the whole becomes equivalent to the phrase in i. 9: ὃ λατρεύω (see note) ἐν τῷ εὐαγγελίῳ κ. τ. λ.

ἡ προσφορὰ] above, the proclamation of the Gospel was the sacrifice: now, the *fruit* of that proclamation, the Gentile body converted and saved, is made the προσφορὰ.

ἡγιασμένη ἐν πνεύματι ἀγίῳ] the offering is *consecrated*, not by the human agent, but by the Holy Spirit: thus ἐν ἁγιασμῷ πνεύματος, 2 Thess. ii. 13. i Pet. i. 2.

17. τὴν καύχησιν] *my exultation then is (not in myself, but) in Christ Jesus in all that regards (my work for) God*: the change made if τὴν be omitted is obvious.

18. οὐ γάρ] *for I will not*

## XV.

γὰρ τολμήσω τι λαλέ  
Χριστὸς δι' ἐμοῦ εἰς ὑπ  
ἔργῳ, ἐν δυνάμει σημείω  
μαι πνεύματος, ὥστε μ  
κύκλω μέχρι τοῦ Ἰλλυ  
εὐαγγέλιον τοῦ Χριστοῦ  
μενον εὐαγγελίζεσθαι, ο  
στός, ἵνα μὴ ἐπ' ἀλλότ

18. τολμῶ.

19. πν.

*deign* (or, *presume*; for either sense is admissible) *to speak of anything done by other Apostles but only of Christ's works wrought by me personally.* The stress is on ἐμοῦ.

εἰς ὑπακοήν ἔθνων] see note on i. 5: εἰς ὑπακοήν κ.τ.λ.

λόγῳ καὶ ἔργῳ] belongs to κατηγοράσατο. λόγῳ would include the various particulars enumerated in 1 Cor. xiv. 6 εἰς ἔλθω πρὸς ὑμᾶς γλώσσαι λαλῶν, τί ὑμᾶς ὠφελήσω, εἰς μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; *ibid.* 18: εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαι λαλῶ κ.τ.λ.

19. σημείων καὶ τεράτων both applied to the Christian miracles; τέρατα with especial reference to their supernatural character, and σημεία to their object as signals of Christ.

μέχρι τοῦ Ἰλλυρικοῦ] mentioned as the extreme point

21 ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη  
περὶ αὐτοῦ ὄφονται, καὶ οἱ οὐκ ἀκηκό-  
ασιν συνήσουσιν.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν  
23 πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς  
κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν  
24 πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὥς ἂν πορεύωμαι

\* 21. γ. Ὄφονται οἷς οὐκ ἄ. π. αὐ. κ. 22. ἐν. πολλάκις τοῦ ἐλ.

teaching of the Gospel in any place. 1 Cor. iii. 10: ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ.

καθὼς γέγραπται] Es. lii. 15: LXX.

22. διό] i. e., owing to my zeal in preaching the Gospel elsewhere.

ἐνεκοπτόμην] Gal. v. 7: τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 1 Thess. ii. 18: ἤθελησαμεν ἐλθεῖν πρὸς ὑμᾶς... καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. As προκόπτειν (see note on xiii. 12) is (1) to cut forward, (2) to forward by cutting, (3) to advance generally; so ἐγκόπτω is (1) to cut in, (2) to enclose or intercept by cutting, (3) to impede: the former perhaps a figure from pioneers clearing the way for an army by cutting down trees &c. before it; the latter from an enemy impeding the progress of an army by cutting trenches &c. in its way.

τὰ πολλὰ] so often; in those

many respects which I have told you of: see i. 13.

23. μηκέτι τ. ἔχων] since I have no longer, &c. see note on ii. 14: μὴ ἔχοντες. iv. 19: καὶ μὴ τόπον] room, i. e., an opening (like θύρα in 1 Cor. xvi. 9. 2 Cor. ii. 12. Apoc. iii. 8) for successful labour. Act. xxv. 16: τόπον τε ἀπολογίας λάβοι. Heb. xii. 17: μετανοίας γὰρ τόπον οὐχ εὔρεν.

κλίμασιν] 2 Cor. xi. 10: ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. Gal. i. 21: ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

ἀπὸ ἱκανῶν ἐτῶν] for many years back: ἐξ ἱκανοῦ, Luke xxiii. 8.

24. ὥς ἂν] whenever. 1 Cor. xi. 34: τὰ δὲ λοιπὰ ὥς ἂν ἔλθω διατάξομαι. Phil. ii. 23: τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὥς ἂν ἀφῶδω τὰ περὶ ἐμὲ ἐξ αὐτῆς. The sentence is interrupted by the words ἐλπίζω γάρ κ. τ. λ., and not resumed. The sense is as if ἐλεύσομαι πρὸς ὑμᾶς were added after Σπανίαν.

εἰς τὴν Σπανίαν·  
 θεάσασθαι ὑμᾶς κ  
 ἐκεῖ, ἐὰν ὑμῶν προ  
 νυνὶ δὲ πορεύομαι ε  
 ἀγίοις. εὐδόκησαν  
 κοινωνίαν τινὰ ποιή

διαπορευόμενος] explain  
 ἀπελεύσομαι δι' ὑμῶν in v.  
 ἐὰν ὑμῶν] *when first*  
*been in some degree satisfied*  
*your company: compare i.*

25. πορεύομαι εἰς Ἱε  
 λήμ] see Act. xx. 3: μι  
 ἀνάγεσθαι εἰς τὴν Συρίαν.  
 16: ἔσπευδεν γάρ, εἰ δυνα  
 αὐτῷ, τὴν ἡμέραν τῆς πεντη  
 γενέσθαι εἰς Ἱεροσόλυμα. x  
 μετὰ δὲ τὰς ἡμέρας ταύτα  
 σκευασάμενοι ἀνέβαινον μεν  
 ροσόλυμα.

διακονῶν τοῖς ἀγίοις]  
 xxiv. 17: ἐλεημοσύνας π  
 εἰς τὸ ἔθνος μου παρεγενόμ  
 θυσίας. For ἅγιος see n  
 i. 7.

26. εὐδόκησαν] a post  
 cal verb, (1) *to think it*  
*think fit, to be pleased, to*  
*with infinitive, as here, ap*  
 xii. 32: εὐδόκησεν ὁ πατήρ  
 δοῦναι ὑμῖν τὴν βασιλείαν.  
 i. 21: εὐδόκησεν ὁ Θεὸς δ  
 μωρίας τοῦ κηρύγματος σώσ  
 πιστευόντας. 2 Cor. v. 8: ε  
 μεν μᾶλλον ἐκδημῆσαι ἐκ  
 ματος κ.τ.λ. Gal. i. 15:

27 ἀγίων τῶν ἐν Ἱερουσαλήμ. εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ  
28 ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπα-

28. om. αὐτοῖς.

with whom, that participation exists: see Act. ii. 42: προσκαρτεροῦντες...τῇ κοινωνίᾳ. 1 Cor. i. 9: εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ. x. 16: κοινωνία ἐστὶν τοῦ αἵματος...κοινωνία ἐστὶν τοῦ σώματος τοῦ Χριστοῦ. 2 Cor. vi. 14: τίς κοινωνία φωτὶ πρὸς σκότος; viii. 4: τὴν κοινωνίαν τῆς διακονίας. xiii. 13: ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Gal. ii. 9: δεξιὰς ἔδωκαν ἔμοι καὶ Βαρνάβᾳ κοινωνίας. Phil. i. 5: ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον. ii. 1: εἰ τις κοινωνία πνεύματος. iii. 10: τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ. Philem. 6: ἡ κοινωνία τῆς πίστεώς σου. 1 Joh. i. 3: ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρός. *ibid.* 6: ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ. *ibid.* 7: κοινωνίαν ἔχομεν μετ' ἀλλήλων. (2) *imparting* or *communication*; as here, κοινωνίαν ποιήσασθαι εἰς τοὺς πτ. 2 Cor. ix. 13: δοξάζοντες τὸν Θεὸν ἐπὶ τῇ...ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. Heb. xiii. 16: τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπι-

λανθάνεσθε.

27. εὐδόκησαν γάρ] *they thought fit, I say: strictly, I assert it, for they did think fit.*

ὀφειλέται] see i. 14.

εἰ γὰρ τοῖς] see 1 Cor. ix. 11: εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσωμεν;

τοῖς πνευματικοῖς αὐτῶν] *those spiritual blessings which once were theirs (the Jews') only.* See xi. 17. &c.

ἐκοινωνήσαν] *shared in:* (1) *τινί*, here, and 1 Tim. v. 22. 1 Pet. iv. 13. 2 Joh. 11. (2) *τινός*, Heb. ii. 14. See note on xii. 13: *κοινωνοῦντες.*

λειτουργῆσαι] see note on xiii. 6: *λειτουργοί.*

28. σφραγισάμενος] *having secured* (as by the affixing of a seal to an instrument or possession). See note on iv. 11: *σφραγίδα.*

καρπὸν] properly *harvest*, and so *receipt, benefit, &c.* See Phil. iv. 17: οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὴν πλεονάζοντα εἰς λόγον ὑμῶν.

νίαν. οἶδα δὲ ὅτι ἐρχ  
 ρώματι εὐλογίας Χρι  
 καλῶ δὲ ὑμᾶς διὰ τοῦ  
 στοῦ καὶ διὰ τῆς ἀγά  
 γωνίσασθαί μοι ἐν το  
 πρὸς τὸν Θεόν, ἵνα ῥυ  
 ἐν τῇ Ἰουδαίᾳ καὶ ἡ  
 σαλήμ εὐπρόσδεκτος  
 ἐν χαρᾷ ἐλθὼν πρὸς  
 καὶ συναναπαύσωμαι  
 νης μετὰ πάντων ὑμῶν

30. ὅ., ἀδελφοί, δ. 3

32. ἔλθω π. ὅ. δ.

ἀπελεύσομαι] *I will depart  
 thence, i.e., from Jerusalem.*

δι' ὑμῶν] 2 Cor. i. 16: καὶ  
 ὑμῶν διελθεῖν εἰς Μακεδονίαν.

29. ἐν πληρώματι εὐλογίᾳ  
*amidst fulness of blessing,  
 charged with all the comfort  
 which the approving love  
 Christ can convey.* πλήρωμα

in xi. 25. εὐλογία is the pr  
 nouncing good of, and with Θε  
 or Χριστοῦ is that authoritative  
 benediction which fulfils itself  
 see Eph. i. 3: εὐλογητὸς ὁ Θε  
 καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰη  
 Χριστοῦ, ὁ εὐλογήσας ἡμᾶς  
 πάσῃ εὐλογίᾳ πνευματικῇ ἐν το  
 ἐπουρανίοις ἐν Χριστῷ.

30. δια] expressing the i  
 strument of exhortation; th

- XVI.1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν  
 ἡμῶν, οὕσαν καὶ διάκονον τῆς ἐκκλησίας τῆς  
 2 ἐν Κεγχρεαῖς, ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ  
 ἀξίως τῶν ἁγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν  
 ὑμῶν χρήζη πρᾶγματι· καὶ γὰρ αὕτη προστά-  
 τισ πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
- 3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συν-  
 4 εργοὺς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς  
 ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς  
 οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ  
 5 ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν

1. om. δέ.

om. καί.

XVI. 1. συνίστημι] see note on iii. 5: συνίστησιν.

διάκονον] not necessarily implying an office, but the devotion of a Christian woman to the service of the poor and sick.

Κεγχρεαῖς] Act. xviii. 18: κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν· εἶχεν γὰρ εὐχήν. The mention of Cenchreæ is one indication of the date of this Epistle; viz during St Paul's second visit to Greece, Act. xx. 2, 3.

2. παραστήτε] 2 Tim. iv. 17: ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με.

3. Πρίσκαν καὶ Ἀκύλαν] (1) at Corinth, from Rome, Act. xviii. 2 (Πρίσκιλλαν): (2) at Ephesus, Act. xviii. 18, 19, 26. 1 Cor. xvi. 19: (3) at Rome, as here: (4) at Ephesus (probably),

2 Tim. iv. 19.

4. τράχηλον ὑπέθηκαν] *hazarded life*; possibly in the tumult at Ephesus, Act. xix., of which he speaks with equal emphasis in 2 Cor. i. 8, &c.: τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν... ὅς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς κ.τ.λ. Perhaps also 1 Cor. xv. 32: εἰ κατὰ ἄνθρωπον ἐθριομάχουσα ἐν Ἐφέσῳ.

5. τὴν κατ' οἶκον] 1 Cor. xvi. 19: Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Col. iv. 15: Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Philem. 1, 2: Φιλήμονι τῷ ἀγαπητῷ... καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ.

## XVI. ]

ἐκκλησίαν. ἀσπάσασθε Ἰ-  
τόν μου, ὅς ἐστιν ἀπαρχ-  
στόν. ἀσπάσασθε Μαρι-  
πίασεν εἰς ὑμᾶς. ἀσπᾶσ  
· Ἰουνίαν τοὺς συγγενεῖς μο-  
μου, οἵτινές εἰσιν ἐπίσημοι  
οἱ καὶ πρὸ ἐμοῦ γέγοναν  
σασθε Ἀμπλίαν τὸν ἀγι-  
ἀσπάσασθε Οὐρβανὸν τὸν  
Χριστῷ καὶ Στάχυν τὸν ἀ-  
σασθε Ἀπελλῆν τὸν δόκιμ-  
σασθε τοὺς ἐκ τῶν Ἀριστ-  
Ἡρωδίωνα τὸν συγγενῆ  
ἐκ τῶν Ναρκίσσου τοὺς οἱ

8. Ἀμπλιᾶτον. om.

ἀπαρχὴ τῆς Ἀσίας] so Ste-  
phanas is called ἀπαρχὴ τῆς Ἀ-  
χαΐας, 1 Cor. xvi. 15.

τῆς Ἀσίας] for this limited  
sense of Asia compare, e.g., Act.  
ii. 9: Πόντον καὶ τὴν Ἀσίαν. vi.  
9: τῶν ἀπὸ Κιλικίας καὶ Ἀσίας.  
xvi. 6: διελθόντες δὲ τὴν Φρυγίαν  
καὶ Γαλατικὴν χώραν, κωλυθέντες  
ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι  
τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες  
κατὰ τὴν Μυσίαν ἐπεύραζον εἰς τὴν  
Βιθυνίαν πορευθῆναι κ.τ.λ. 1 Pet.  
i. 1: ἐκλεκτοῖς παρεπιδήμοις δια-  
σπορᾶς Πόντου, Γαλατίας, Καπ-  
παδοκίας, Ἀσίας καὶ Βιθυνίας.  
Αποκ. i. 4, 11: ταῖς ἑπτὰ ἐκκλη-



- σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας  
 ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν,  
 13 ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε  
 Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα  
 14 αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ-  
 γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν  
 15 αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ  
 Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ  
 Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.  
 16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπά-  
 ζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.  
 17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς  
 τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν  
 διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλί-  
 18 νατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ  
 ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν  
 κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας

17. ἐκκλίnete.

18. om. καὶ εὐλογίας.

13. Ῥοῦφον] the same pro-  
 per name occurs in Mar. xv.  
 21.

τὴν...καὶ ἐμοῦ] who has been  
 also as a mother to me.

16. ἐν φιλήματι ἁγίῳ] 1 Cor.  
 xvi. 20. 2 Cor. xiii. 12. 1 Thess.  
 v. 26. 1 Pet. v. 14.

17. διχοστασίας] Gal. v. 20:  
 ἐριθείαι, διχοστασίαι, αἵρέσεις.

ἐκκλίνετε] 1 Pet. iii. 11 (Ps.  
 xxxiv. 14: LXX.): ἐκκλινάτω δὲ  
 ἀπὸ κακοῦ.

18. τῇ ἐαυτῶν κοιλίᾳ] their  
 own appetite: an allusion to the  
 interested motives, love of gain,  
 &c. of the false teachers. Phil.  
 iii. 19: ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ  
 δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ  
 ἐπίγεια φρονοῦντες. 1 Tim. vi. 5:  
 νομιζόντων πορισμὸν εἶναι τὴν εὐ-  
 σέβειαν. Tit. i. 11: διδάσκοντες  
 ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν  
 εἰπέν τις ἐξ αὐτῶν...γαστέρες ἀρ-  
 γαί.

χρηστολογίας καὶ εὐλογίας]

## XVI.

ἐξαπατῶσιν τὰς καρδί-  
 ὑμῶν ὑπακοὴ εἰς πάντα  
 χαίρω, θέλω δὲ ὑμᾶς σο-  
 ἀκεραίους δὲ εἰς τὸ κακὸ  
 συντρίψει τὸν σατανᾶ  
 ἐν τάχει.

Ἡ χάρις τοῦ κυρίου  
 μεθ' ὑμῶν.

Ἀσπάζεταιται ὑμᾶς Ὁ  
 καὶ Λούκιος καὶ Ἰάσων

20.

the distinction is that between  
*plausibility* and *flattery*.

ἀκάκων] *guileless*: Heb. vi  
 26: ὁσῖος, ἄκακος, ἀμίαντος.

19. ἡ γάρ] *I am led to write*  
*thus by the universal report of*  
*your Christian obedience; which*  
*while it causes me joy, makes me*  
*also anxious that it should not*  
*be abused by designing men to*  
*your injury.*

εἰς πάντας ἀφίκετο] see note  
 on i. 8: ἡ πίστις ὑμῶν καταγγέ-  
 λεται ἐν ὅλῳ τῷ κόσμῳ.

σοφούς...ἀκεραίους δέ] Mat  
 x. 16: γίνεσθε οὖν φρόνιμοι ὡς  
 ὄφεις καὶ ἀκέραιοι ὡς αἱ περισ-  
 τραί. 1 Cor. xiv. 20: μὴ παιδι-  
 γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ  
 κίᾳ νηπιάζετε, ταῖς δὲ φρεσ-  
 τέλειοι γίνεσθε. Phil. ii. 1:  
 ἀμεμπτοὶ καὶ ἀκέραιοι.

20. συντρίψει] a term s

22 γενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ  
 23 γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεταιται  
 ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

name so common. Λούκιος is not to be confounded here with Λουκᾶς for St Luke does not appear (from the use of the first person in the narrative) to have been with St Paul in any part of the interval between his departure from Philippi in Act. xvi. 40, and his departure from Philippi in Act. xx. 6. For anything that appears to the contrary, St Luke may have been stationary at Philippi during the whole of that period, comprising (near its close) the date of this Epistle. It would be an arbitrary supposition (though not absolutely contradicted by the language of Act. xx.) that St Luke had joined St Paul in Greece, and accompanied him thence into Macedonia when he changed his point of departure for Asia (Act. xx. 3). Nor is there any closer connection in Greek between Λούκιος and Λουκᾶς, than in Latin between Lucius and Lucanus.

Ἰάσων] of Thessalonica: Act. xvii. 5—9.

Σωσίπατρος] called Σώπατρος. Πύρρον Βεροιαῖος, Act. xx. 4, where he is said to have accompanied St Paul into Asia, immediately after this visit to

Greece.

22. ὁ γράψας] as the *amanuensis*. For St Paul's usual method of authenticating his Epistles, see 2 Thess. iii. 17: ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ οὕτως γράφω. 1 Cor. xvi. 21. Col. iv. 18. For a departure from his practice of employing an amanuensis, see Gal. vi. 11: ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

23. Γάϊος] see 1 Cor. i. 14, where he is said to be a Corinthian: we read also of Gaius a Macedonian (Act. xix. 29), and of Gaius of Derbe (Act. xx. 4), not to mention the Gaius to whom the 3rd Epistle of St John is addressed. The name (which is the Latin Caius) is, like Lucius in v. 21, too common either to prove an identity or to create a difficulty. Gaius of Derbe accompanied St Paul into Asia (Act. xx. 4) after this sojourn in Greece; but it is nevertheless most natural to understand the Corinthian Gaius to be here meant.

ξένος... ὅλης τῆς ἐκκλησίας] probably the Christian congregation at Corinth met at his house for worship: see references in notes on v. 5.

ἀσπάζεταιται ὑμᾶς Ἐρασ-  
λεως καὶ Κούαρτος ὁ

Τῷ δὲ δυναμένῳ  
εὐαγγέλιόν μου καὶ τὸ  
κατὰ ἀποκάλυψιν μυ-  
σεσιγημένου, φανερωθέ-  
φῶν προφητικῶν κατ

24. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰ

Ἐραστος] like Timotheu  
had been sent on from Ephesu  
into Macedonia, Act. xix. 22  
at a much later period he  
said on one occasion to ha-  
"remained in Corinth" (2 Tim  
iv. 20).

ὁ οἰκονόμος τῆς πόλεως] *the*  
*treasurer of the city*: the city  
not named, but Corinth may  
probably inferred.

25. στηρίζαι] applied (1)  
*human* agency, (α) another  
Luc. xxii. 32. Rom. i. 11  
1 Thess. iii. 2: (β) one's ow  
Jac. v. 8. Apoc. iii. 2: (2)  
*Divine* agency, as here an  
1 Thess. iii. 13. 2 Thess. ii. 1  
iii. 3. 1 Pet. v. 10. &c.

κατὰ ἀποκάλυψιν] *in accor-*  
*ance with the unveiling of a*  
*secret hidden in silence throug*  
*eternal times, &c.* κατὰ ἀποκ-  
λυσιν seems to be in appositio  
with κατὰ τὸ εὐαγγέλιον κ.τ.  
above.

Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη  
 27 γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ  
 Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

27. om. φ.

al. τῶν αἰώνων.

εἰς πάντα τὰ ἔθνη] depends probably upon εἰς ὑπακοὴν πίστεως, not upon γνωρισθέντος· *for obedience of faith unto (i.e., reaching, extending to) all nations.* See i. 5; where for εἰς

πάντα τὰ ἔθνη we have ἐν πᾶσιν τοῖς ἔθνεσιν. Compare xv. 18.

27. φ] involves a breach in the construction: *to Him, I say.*

εἰς τοὺς αἰῶνας] see note on xi. 36.

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